

A
TREATISE
of the
DIVINE PROMISES.

In five Bookes.

In the first, A generall description of their nature, kinds, excellency, right use, properties, and the persons to whom they belong.

In the foure last, A declaration of the Covenant it selfe, the bundle and Body of all the Promises, and the Speciall Promises likewise, which concerne a mans selfe, or others, both Temporall, Spirituall and Eternall.

By EDWARD LEGH, Master of Arts
of Magdalen Hall in Oxford.

Godliness hath the Promises of the life that now is and of that which is to come, 1 Tim. 4. 8.

Whereby are given unto us exceeding Great and Precious Promises, that by these yee might be made partakers of the Divine nature, 2 Pet. 1. 4.

Having therefore these Promises, let us cleanse our selves from all filthinesse of flesh and Spirit, perfecting Holinesse in the feare of GOD, 2 Cor 7. 1.

The second Impression corrected and enlarged
by the Authour.

London Printed by George Miller, and are to
be sold by Thomas Underhill at the May-
den-head in the Poutry, MDCXLI.

THE LANCET



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TO THE
RELIGIOUS,
VERTUOUS AND

Every way Accomplish'd
Lady, and his much honour-
red good Mother, the La-
dy ANNE CUDAMORE.

Nell: Lady, and my worthy Mother;



HERE are two
chiefe reasons
why I dedicated
this Treatise of
the Promises unto your Lad-
ship First the excellency of
the subject, with which I know
you are much affected, 2 My
neare relation and engage-
ment unto your Self. I deemed

none fit to patronize such a
work, but some noble Theo-
philus, or Elect Lady; and to
have sought a remoter Friend
having one so neere and pro-
per, might have bin construed
folly. I wish the Booke may
give content unto your Selfe,
and others of Gods people, and
then I doubt not, but the dedi-
cation of it unto a Christian,
and such * a Christian, will be
approv'd. The knowledge of
the Promises is necessary for
Christians, who do, or ought to
live by faith, and therefore this
Treatise (I conceive) may be
generally usefull unto them
both for the right perfor-
mance of holy duties, the exer-
cise

*As Paula &
Marcella
were to Je-
rome, so is
your Lady
Ship to thole
iudicious
persons,
which resort
unto you, a
great Quest-
ionist, & they
to whom you
propound
your doubts
do tam profi-
cere quam
prodesse, as
well benefit
by you, as
benefit you.

cise of divine graces, and likewise to uphold the soule in all manner of distresses.

It will be very usefull for the right performance of any good duty.

What better motive to and help for prayer, bearing, reading, meditation, conference, &c. then to call to mind Gods gracious promises which he hath made to assist us in those services, and to accept them rightly performed? but because I handle this point in the Treatise it self, mentioning the speciall promises made to particular duties, I will here proceed after another manner, and shew, how there are Pro-

*Qui virtutem
amp. eligitur
in sam. premia
si tollas, tunc e
Sat. 10.
He that be-
lieves not
the iudge-
ments will
never sticke
to do any e-
vill, he that
believes not
the Promis-
s will never be
forward to
do any good*

misses in Scripture for every
Commandement.

For the first Commandement

How many Promises are
made to the true knowledge
of God, Psalm 91. 14. to the
true acknowledgement of
God, Pro 6. 3. to the love of
God, Pro. 8. 17. Iohn 14. 23.

Cor. 8. 3. Iohn 16. 27. to con-
fidence in God, Ps. 125. 1. Ier.
17 7, 8. Ps. 55. 22. Esay 40. 31
Rom 5. 5. Ps 130. 5, 6, 7. Esay
26. 3. to the Feare of God, Ps.
33. 18. Ps 115. 13. Ps. 111. 5.
Lu. 1. 50. 1. 10. 1. 7. Pro 9. 10.
11. Pro. 14. 27. & 15 33. Pro
22 4 Ps 111. 10. Pro. 10. 27.

For the second, there is a
promise annexed unto it, Exo

10.6. Deut. 5. 10. and others
likewise made in Scripture to
all holy duties, as Lam: 4. 8. &
Isa: 12. 3. and specially to pray-
er, Rom: 8. 26. Lam: 1. 5. Rea-
ding, Pro: 1. 23. Fasting, Ma-
6. 18. Conference, Mal: 3. 13
17. Meditation, Ps: 1. 2.

For the 3 Commandement,
there are many promises made
to those, who glorifie Gods
name, Ps: 50. 23. Mat: 10. 32
& 5. 11. & 12. 37.

For the 4 Commandement,
See, Lev: 26. 2, 3, 4, Esa: 6. 2
3, 4, 5, 6, 7. Eze: 10. 12, 20. E-
sa: 8. 13, 14. Jer. 17. 24, 25, 26

For the 5 Commandement,
there is an expresse promise
in it to that speciall duty it in-

joyneth, Exo: 20. 12. & in o-
 ther places of Scripture, there
 are promises to such as being
 elders in yeers give good ex-
 ample to their younger, and
 are teachers of good things,
 Esa 65. 20, 22. Iob 25. 26, to
 good Princes, Pro: 20, 28
 & 29. 19. 1 King. 2. 1, 2, 3, 4.
 Deu: 17. 19, 20, to good Mi-
 nisters, 1 Pet. 3. 2, 3, 4, to the
 husband that is loving and
 kind to his wife, Pro. 3. 10,
 11, 12. to the wife that is lo-
 ving & reverend to her hus-
 band, and wise and carefull in
 the education of her children,
 Pro 31. 28, 29, 31. 1 Tim: 2. 15
 to good Masters, Pro. 5. 33.
 Deu. 5. 18, Ephes. 5. 8, 5. to
 good

good Parents, Pro. 15. 1. & 23.
 24, 25. to obedient children,
 Eph. 6. 3. Gen. 9. 27. of spiri-
 tuall things, Col. 3. 20 Ps. 1. 7.
 3. Jer. 35. 19. Pro. 1. 9. & 6. 23.
 24. to Subjects, Jer. 29. 7. Rö. 8.
 13. 3, 5. Pet. 2. 15. to Servants
 Pro. 17. 2. Col. 3. 24. Eph. 6. 8.
 to those which do honour the
 faithfull Ministers of Gods
 word, Iohn 13. 20. Mat. 10. 41
 to those that honor their El-
 ders in years, 1 Pet. 5. 5. Luke
 12. 1.

For the 6. Commandement,
 there are many promises in
 Scripture made unto those,
 who shall seek to preserve the
 life of their neighbour, 1 Iohn 4
 12. Mat. 6. 14. Mat. 25. 40.

A 3 Prov.

Pro. 25. 21, 22. Mat. 5. 9. Pr.
14. 29. & 16. 32. Lam. 1. 4.
Psalme 25. 9. Pro-verbes
11. 20. Ps. 133. 1. Luke 6. 35, 37
Pro. 29. 7, 22. & 21. 3, 21. Esa
3. 11. Eccl. 10. 4. & also to the
meek Mat. 5. 5. Psa. 37. 11. to
the gentle, and such as for-
give offences, Mat. 6. 14, 15
Luke 5. 27. to those that are of
a peaceable and quiet spirit,
desirous of peace, 1 Pet 3. 10,
11, 12. Pr. 20. 22. to the peace-
makers, Mat. 5. 9. Pro 12. 20
to the mercifull, Mat. 5. 7, 2
34. to those that are kind to
their enemies, Luke 6. 35.

For the 7 Commandment
Chastity is a fruit of the
spirit, Gal. 5. 22. and there
are

are promises to it, 1 Cor. 6. 19
Eze. 18. 6, 9.

For the 8 Commandement,

See Heb. 13. 16. Mat. 5. 7.

Deu. 5. 17. & 24. 17, 13, 19. E-

say 58. 8. Eze. 18. 2. Pro. 11.

25. & 19. 17. Pro. 21. 3, 21. & 22

9. & 28. 27. Ph. 14. 5. Pf. 115. 6

Mat. 6. 4. & 10. 42. Lu. 6. 38

& 11. 41. & 14. 14. & 18. 22. 2

Cor. 9. 10. Pr. 10. God pro-

miseth a temporall and eternal

benediction to those that are

righteous & bountifull to the

poore, Pf. 113. 5. & 112. 9. There

are promises also to righteous-

nes, or just dealing, Mat. 5.

23. Pro. 10. 3. & 11. 1. Pro. 18.

10. to the publik Magistrate

that dealeth justly in judge-

ment.

ment, Pro. 16. 12. & 25. 5. & 15. 27. & 28. 16. to the private person that dealeth justly, Deut. 25. 15. to him that being just useth diligence in his calling, Pro. 10. 4. & 12. 24.

For the 9 Commandement, See 1 Pet. 3. 10. Lu. 6. 37. Gen 1^o. 3. Pro. 13. 2. & 18. 20. & 20. 15. 22. most ample goods are promised to those that speake the truth from the heart, Ps. 15. 9. Pro. 12. 19 23.

For the 10 Commandement, See 2 Pet. 1. 4. Mat. 5. 8. 1 am 4. 5. 6. 2 Cor. 12. 9. Pro. 22. 5, 11. Ps. 24. 4, 5. & 3. 2. Pro! 14. 23.

Thus graciously doth God
deale

& deale with his people, he might
out of his absolute soveraign-
ty over us, command only, and
we were bound then to obey;
but he is pleased (the better to
quicken us to obedience) to an-
nex these gracious promises,
to his righteous Commande-
ments, and those that truly
performe the duty which he
commands, shall undoubtedly
receive the mercy, which he
promiseth.

Secondly, this Treatise of
the Promises, may be useful (I
suppose) for the quickning and
exercising all holy graces. How
doth the sound knowledge and
frequent meditation of Gods
sweet and precious Promi-
ses,

les, strengthen Faith, quicken
 hope, inflame zeal, confirm pa-
 tience, and foster all the graces
 of Gods Spirit? When we stag-
 ger through unbelif, and are
 tempted to doubt of any thing,
 if we would have recourse to
 the promises, they would up-
 hold us: as for example, if this
 cogitation should arise in me,
 certainly if I doe not as the
 world doth, I shall loose my cre-
 dit, and never come to any
 wealth, or estate like others, by
 & by I should remember what
 is written touching this mat-
 ter, Sam. 13. 10. Mat. 6. 33.
 and then consider the genera-
 lity and certainty of thesed
 other promises, and that would
 settle the soul.

Lastly,

en . . . Lastly, against all troubles
a inward, outward, painful; sin-
es full, of soul, body, good name,
g- state, Faith in Gods promises
is a soveraigne Antidote; this
is my comfort in my affli-
o- ction (saith David) thy word
- (that is, thy promise made un-
to me in thy Word) hath
quicken'd me, Ps. 119. 50. He
telletb not what kind of trou-
ble he was in; in any trouble
whatsoever, he received sin-
gular comfort by meditation in
the Promises: by Gods promi-
ses, adversity, sicknes, poverty.
& death of Friends are sweet-
ned, we are upholden by them
in time of temptation, and in
the pangs of death, receive

consolation: Against all Evil
that may assaile us, 3 things
there are that we may with
joy behold in the promise; 1
Protection, 2 Restitution, 3
Deliverance. Doth the Lord
permit us to temptation? his
grace is sufficient to support
us, 2 Cor. 12 9. doth he suffer
us to be overcome in tempta-
tion? yet promiseth he restitu-
tion, by a new act of grace, rais-
ing us, and at length to set us
out of the reach of all tempta-
tions. In the defects of good
things, and the small measures
therof, we may draw comfort
likewise from the promises.
God promiseth, Preservation,
Growth, 3 Perfection of
grace

The Epistle Dedicatory.

will grace and glory. If we enjoy a-
bing by good grace of God, though
with never so weak measure; first
he assures us, that little is a
pledge of more, 2 Cor. 1. 22.
Secondly, even that little, be-
cause he will enable to get finall victo-
ry, Rev. 3. 8. and will perfect
to the day of the Lord Je-
sus, Phil. 1. 6. and after this
life make us pure as he is
pure, perfect as our hea-
venly Father is perfect.

Thus we see what Balme
her is in Gilead, what sweet-
ness in Gods promises; they are
the Christians aqua vitæ, to
revive him, when he is ready
to swoond; in al or in any estate
he may extract abundance of
com-

consolation: Against all Evil
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therof, we may draw comfort
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Growth, 3 Perfection of
grace

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 ry, Rev. 3. 8. and will perfect
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Thus we see what Balme
 ber is in Gilead, what sweet-
 nes in Gods promises; they are
 the Christians aqua vitæ, to
 revive him, when he is ready
 to swoond; in al or in any estate
 he may extract abundance of
 com-

comfort from that thrice precious promise, Ps. 84. 21. and those three heavenly conduits of sweetest consolation, Rom. 8. 18, 28, 32. and if one or a few verses afford so much comfort, what cordiall sweetnesse and refreshing may a Christian sucke, out of all those wells and brests of consolation and Salvation? Indeede the Faithfull can never want grounds of comfort. First

Esa. 12. GOD the Father is the
 3. GOD of all consolation,
 Esay 66. comforting them in all
 11. their troubles, 2 Cor. 3. 4.
 Secondly, CHRIST is the
 Fountaine of comfort, ver
 5, Thirdly, the HOLY GHOST
 is

re the Comforter of all the
 nd faithfull, Ioh. 14. 16, 20. & 13
 is 6. 7, 1. Fourthly, al the Scrip-
 mure makes for their comfort,
 a Ro. 1. 4. The whole Gospel is a
 n. plentiful Store-house of Com-
 se fort, called 1 Good or glad-
 z. som tydings Esay 9. 3. 12. 7
 ls and a good word, Heb. 6. 5. be-
 n cause it cheareth the heart, as
 e good newes doth him that is
 in heavines, 2 The Gospel
 of Peace, Ro. 10. 15. Eph
 e 6. 15. because it pacifieth a
 , troubled conscience but the ve-
 l ry pith, marrow and quintes-
 sence of all true consolation
 is contained in the Evangeli-
 call promises, Psal 119. 92.
 Thus assuring my Self, that
 your

3 Ep of Iohn
2. Rom. 15. 13.

your Lady ship wil often per
use this booke, wishing the
your Soule may daily prosper
by it, and that the LORD would
now fill you with all joy and
peace in beleeving these
promises, and hereafter
crowne you with all happines
in the full fruition of the
things promised, I rest,

Your obliged Son

and Servant,

EDWARD LEIGH

To the Christian Reader.

READER, as I desire thy
Good by this Treatise,
so let me crave thy fa-
vourable acceptance of
my honest intentions. This *Golden
Mine*, and *Rich Treasure* of the
Promises, hath not yet bin fully o-
pened and displaid unto the
world. Some that have written of
Faith have handled some of the
Divine Promises, and other little
Treatises there are (I confesse) al-
ready extant concerning this very
argument. Farre be it from me
(who have made use of them all,
and many other worthy Writers
for the compiling of this Trea-
tise) to disparage the meanest of
them, who have written any thing
of so excellent a Subject. But I
dare appeale to those who are ju-
dicious, and have read the Trea-
tises out in that kind, whether any
or all of them have either yet me-
thodically ranged, or fully handled
all the speciall Promises, both of
which I have at least indeavoured
to accomplish. I speak not this (as

To the Christian Reader.

I said afore) to derogate from them, nor yet to arrogate any thing to my self, but rather to give satisfaction unto such who will be ready to pretend, that others have written of this Subject, and therefore this worke of mine is needlesse. The Proverbe saith, *Store is no fore*, and I thinke there is no great cause to complain of Satietie in this kinde. Besides, I handle both the Covenant and Special Promises together, whereas those who write professedly of the Covenant, say but little of the Promises, and those who expressly treat of the Promises, say but little or nothing of the Covenant. Furthermore, my method differs much from theirs, that have laboured in this kind; for they commonly in handling the Promises, alleadge such and such Scriptures generally & in the lump. But I have in many of the graces, and most of the duties, set down *Promises*, both of and to, as *Promises*, 1. Of the grace. 2. Vnto it. *Promises* 1. To enable to the duty. 2. Also to accept and reward

To the Christian Reader.

ward it: and I have often particulariz'd the things promised; by ranking and marshallling them into their severall Heads, and shewing distinctly the special Rewards whither Temporall, Spirituall, or Eternall of such or such a grace, or duty. My chiefest motive and inducement to publish this Worke, next unto the promoting of Gods glory, was the benefit of Christians, which fruit of my labours I have already promised to my self, having both read Exhortations in books to the performance of such a work, & heard complaints from Christians, of the want of such a work. If any should demand, *cui bono*, for what use may such a Treatise serve, or what profit can redound to Christians by it? I may answer with the Apostle, and say of it, as he doth of Circumcision, *much every way*. But I forbear to exemplify, or instance the particulars, since I have done it already in the former Epistle, & the work it self will sufficiently shew it. O but may some say, this work would well have become
an

Rom. 3. 12

To the Christian Reader.

an experienced Divine furnished with rich abilities of learning and piety: all that I grant, and had it bin done by such a one, I should both have spared my own pains, & made use of his most willingly. But since that is rather to be desired, thē yet to be expected, I (who abound with leisure) was willing to make this essay, both that I might imploy my own* Talent, & gratifie the desires of Christiāns. For their sakes (though I must expect severall censures, according to the variety of mens humors) am I willing *conferre aliquid in publicum*, to cast in my mite into the common treasury. If thou findest faults & *Errata* in the book, let love cover them, for to erre (as the Satyrist saith) is the sad priviledge of mortality, & he (of all mē) erreth most, who challengeth a priviledg from errour. Thus praying to the Lord, that thou maist reape much good from these Promises, and promising to my self no little comfort from thy prayers, I rest

Thy true Christian Friend and hartie^o well-wisher,
EDWARD I E O T.

* Pudeat illos
(saith Tully)
qui ita in studijs se abdicaverunt, ut ad vitam communem nullis fructum proferre possint.
Paulum se pulse distas inertia celebrata virtutem. Hor. L. 4. Carm. od. 9
Triste mortalitatis priviledgiū est, &c.
Euphorio.

**A Table of the Promises, as they
are dispersed in the severall
Bookes of Scripture.**

Gen. c. 1. 3	Ver. 15.	Genesis	
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9	2, 9, 11, 13, 15		
	16, 27.	Exodus.	
12	2, 3		
13	15, 16, 17.	Cap. 3.	12, 21.
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17	2, 4, 6, 7, 8, 16,	6	6, 7, 8.
	20, 21.	8	22.
18	10, 14 18.	12	13, 23.
21	12, 13.	14	13.
22	17, 18.	15	26.
26	3, 4, 24.	19	5, 6.
28	13, 14, 15.	20	6, 12, 24.
31	3.	23	0, 22, 23, 25,
35	1, 12.		6, 27.
46	3, 4.	28	3, 8.
48	19, 21.	29	45, 46.
49	10: 25.	30	6.
		a	Exod.

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			35.	34.
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18.	5.		3.	2, 21, 22, 28.
20.	24.		4.	1, 10, 29, 30
25.	13, 18, 19, 21.			31, 40.
26.	4. to 13, 42, 44, 45.		5.	10, 29, 33.
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6.	27.			24.
11.	17.		8.	1.
15.	25, 26, 28.		9.	3, 14.
18.	5.		10.	9.
20.	8.		11.	8, 9, 12, 14, 1
21.	8.			21, 23, 24, 2
23.	19, 21, 23.			27, 31.
24.	7, 9, 17.		12.	7, 12, 18, 2
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15	4,6,18.	7	7.
16	15,20.	13	3,5.
18	15,18.	20	28.
19	13.		
20	1,4.		
21	8.		
22	7.		
23	14,20.	1 Samuel	
24	19.		
25	15.	Chapter.	Verse
26	18,19.	2	6,7,8,9,10,&
28	1.to 14.		30.
29	9.	9	16.
30	3 to 10,16,20	10	6.
31	6,8,23.	12	14,22.
32	9,30.		
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icles.

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icles.

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	17	25	3, 8, 9, 10, 12,
	22		13, 14.
		27	1, 3, 5, 10,
	33		14.
	34	28	8.
	36	29	11.
		30	5.
		31	19, 20, 23, 24
		32	1, 2, 6, 7, 10.
		33	12, 18, 19.
		34	7, 8, 9, 10, 11,
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			17. to 21.
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40	3, 4, 16.	73	24.
41	1, 2, 3.	75	10.
43	15.	76	9.
46	1, to 5, 7. 11.	81	10, 13. tot 16.
47	3, 4.	84	4, 5, 7, 11, 1
48	14.	85	8, 9, 12, 13.
50	15, 23.	86	5.
51	17.	87	2.
52	6.	89	4, 15, 16, 2 24, 26, 2
55	22.		29, 33, 34. 37.
56	8.	91	1, 2, to 7, 10 to 16.
58	10.	92	12, to 14.
62	2, 6, 7.	94	12, to 15.
64	10.	96	13.
65	4.	97	10, 11.
66	4.	98	9.
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70	4.		

The Table.

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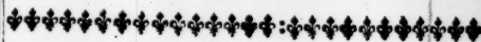
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tions.

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tions.

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Chapter. Verse

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FINIS.

The Table of the first booke.

In this first booke six things concerning the promises in generall, are handled

1. The nature of the promises where	1. The word is opened according to the expressions of it in languages, and acceptations of it in Scriptura. 2. The thing defined in generall and distinguished into	1. Civill. 2. Religious. 3. Divine, which divine promises.	1. D fined. 2. Diff-erence from a 3. described to be the	1. Purpose 2. Theat- 3. Com- 4. Groude 5. our hope 6. Object 7. our faith
2. The kinds of them.	The Promises are	1. Legall or evangelicall. 2. Generall or particular. 3. Principall or lesse principall. 4. Direct or by consequent. 5. Absolute or conditionall. 6. Pertaining to	1. This life 2. The life to come.	1. Temporall 2. Spirituall 3. Eternall.
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5. The properties of them.	1. Spec-iall rules directing us how to use them. 2. General promises are particularly, and particulars generally applicable. 3. Promises are subordinated and performed with dependence. 4. The experience of God in his promises, confirmeth faith and nourisheth hope. 5. Gods promises to us must be the rule of our prayers to him.	1. General promises are particularly, and particulars generally applicable. 2. Promises are subordinated and performed with dependence. 3. The experience of God in his promises, confirmeth faith and nourisheth hope. 4. Gods promises to us must be the rule of our prayers to him. 5. The ground for what, and rule how we must pray. 6. God will not perform promises, till by prayer they be sought for	1. Experiments God hath given us in others. 2. Experience of his mercy in ourselves.	I.
6. The persons to whom the promises belong.	1. Free. 2. Full in respect of 3. Firm & faithful, yet	1. Persons. 2. Things.	1. God gives not shewes the thing promised, but sometimes that which is equivalent or better, nor to the same parties, but to them or their posterity. 2. The time of accomplishing them is uncertaine.	cau



A
TREATISE
OF THE
Divine PROMISES.

The first Booke.

CHAP. I.

1. *The Nature of the Promises.*



HERE are three
things to be known
in the Word :

1. *Precepts or Com-*
mandements , be-

cause they teach obedience.

B 2. *Threat-*

Book. I.

Perkins on
2-Hab. 4.
Faith in the
Commande-
ments (saith
Dike) breeds
obedience,
in the
Threatnings
feare, in the
Promises
Comfort.

The Greek
words for
Promise in
the New
Testament
are, ἐπαγγελία, which
is rendred in
the English
a Message,

1 Ioh. 1. 5 of ἐνι & ἀγγελος nuncius, but most Vually a Promise, Ephes. 3. 6. 1 Ioh 2. 25. and often in the Galatians, it signifieth gratulam ultronaamque promissionem, a free and willing Promise, as both Budew and Beza have observed, & ἐπαγγελμα, 2 Pet. 1. 4. which properly signifieth a Publike Promise made in foro, before many, ab ἐπαγγέλλειν id est, nunciare, edicere.

The Latine, 1. Promissum & promissum. (whence comes the french word promesse, and the english promise) à pro & nutto, pramittitur enim promissum proci prestande.

2. Pollicitum or pollicitatio, which also signifieth a free Promise it cometh of polliceor, and that of porro & liceor. Pollicemur sponte, promissimus rogati, saith Servius on Virg.

1. Sponsio, from Spondere, quasi sponte dicere, saith Scaliger.

Illyric. clau. Script. * Rom. 4. 16. Gal 3. 18

As often as S. Paul compares the Law with the Promise, hee makes a comparison betweene the Law and Gospell Illyric. ubi Supra.

2. Threatnings, because they restraine disobedience. 3. Promises, because they serve to confirme us in our Obedience.

Promise is oftentimes used in the New Testament both in the Singular, and Plurall number, especially in * S. Pauls Epistles: it signifieth by an excellencie the Gospell it selfe, or the promise of giving the Messiah, and free reconciliation with GOD by Him. It is called by a Synecdoche (saith Polanus) the Word, Psal. 56. 4. 10. IN GOD will I praise his

Word

of the DIVINE PROMISES.

3

Book. I.

Word, that is, his promise, faith
junius; and sometimes it is taken
 by a *Metonymie* (as *Beza* and
Piscator have observed) for the
 good things promised, *Gal. 3. 14.*
 the promise of the Spirit, for the
 Spirit promised, *Acts 1. 4.* Waite
 for the promise of the Father, that
 is, the good promised, viz. the
 HOLY GHOST. You are
 sealed with the Spirit of Promise,
Ephes. 1. 13. that is, with the
 Spirit promised. So *Gal. 3. 22.*
 That the promise by faith of J E-
 S U S C H R I S T, that is, the
 thing promised, remission of sinne
 and life everlasting. *Heb. 10. 36.*
 Yee have need of patience, that yee
 might receive the promise, that is,
 eternall glory promised. *Heb. 6.*
12. Who through faith and patience
 inherit the promises, that is, life
 promised by a *Metonymie*, *2 Tim.*
1. 1. It is called the Promise of
 Life, for life promised.

A Promise is a revelation of
 some such truth, as shall be be-
 neficiall to mee in particular. The

B 2

truth

*Promissio in-
 terdum idem
 vales quod
 res promissa
 Piscator.*
AA. 1. 33. 8,
19 & 7. 17
& 26. 7.

See Heb. 9.
15. & 11. 9, 17,
3. 39.

The defini-
 tion of a
 Promise in
 generall.

Book. I. truth of such a promise consists in the certainty of performance, the goodnesse of it in the quality of the thing promised.

Promise is 1. A word, passed from man to man, for performance of some lawfull things; as in contracts, bargaines, marriages, and other affaires of common life. This is a civill promise: Such a one *Laban* made to *Jacob*, for giving his daughter, *David* to *Jonathan*.

2. Our word passed and given unto GOD, for some duty which we will doe unto his honour, *Psal.* 66.13,14. *I Will pay thee my vowes which my lippes have promised Num.* 30. 2. *He shall not breake his promise.* This is a religious or holy Promise, called a vow in Scripture.

3. The Word of God given unto men, for the performance of some good, or for removing some evill, Spirituall or Bodily, *Psal.* 119.103. *How sweet are thy promises unto my mouth?* and verses 38,49. This is a divine Promise. Of these I purpose to treat: & the divine Promises are thus defined. The

of the DIVINE PROMISES.

5

Book. I.

The Promises are declarations of G O D S favour towards Man, and of his providence over him for his good.

Or thus.

The Promises are all those declarations of G O D S will, wherein he signifieth in the Gospel, what good He will freely bestow.

I shal define them in this manner.

The Promises are outward declarations of G O D S will concerning good to be received, and evill to be removed; I call them *outward declarations*, to distinguish them from inward purposes, *concerning good*, to distinguish them from threatnings, which are also declarations of G O D S will, but for evill to be inflicted, *concerning good to be received, &c.* to distinguish them from commands, which declare G O D S will for good, but that of duty to be done to him, not of mercy to be received from him.

The Promises of the word are as so many Legacies bequeathed

*Promissio
Dei est de-
nunciatio su-
avorum ho-
minum nobis
dandorum, ut
ex ea conso-
lationem ha-
beamus, & si
ducia nostra
in Deum con-
firmetur. T. O-
lanus.*

Book. I.

Faith and Hope agree in their ground, both of them are grounded on Gods promises; but *Fides creditur promissioni divinae, spes patienter expectationem promissionis*, faith Polanus, Faith beleeves the truth of Gods promises: Hope waiteth till God manifest and accomplish His truth.

us by our Heavenly Father, and by His Sonne JESUS CHRIST, in His last Will and Testament.

The *Promises* are the grounds of our Hope, and the objects of our Faith.

I. The grounds of our Hope, *Remember thy Word* (i.e. the promise of mercy and grace) unto thy servant, upon which thou hast caused me to hope, *Psal. 119. 49. & 81. verse, I hope in thy Word*: Therefore Hope is termed the hope of the Gospel, *Coloss. 1. 23.* that is, an hope which waiteth for those things which in the Gospel are promised. This was the ground of *Simeons* hope, *Luke 2. 25.* We have no reason to hope for any thing which is not promised, or upon any other condition, then as promised.

The Apostle useth this argument, why we should not cast away our confidence or slacken our hope, because there is a Promise, *Heb. 10. 35, 36.* which is a firm foundation

foundation for our Confidence to rest upon : So *Abraham* is said *Rom. 4. 18.* to have *beleeved against hope* (of sence and reason) *under hope* (of GODS Word) for the ground of that hope is added, *according to that which was spoken* (to that word of promise) *so shall thy seed be*, and elsewhere, to *Looke for a Citie that hath foundations*, that is, (as one expounds it) a Citie which was built upon the immutable stability of GODS oath and promises.

Heb. 11. 10.

These Promises are of all needfull things in the world, both Spirituall and Temporall; of assistance under all crosses and of deliverance from them, and at length of eternall glory and happinesse in Heaven, which (because it is furthest off, and includeth in it, an accomplishment of all other promises) is the most proper object of Hope, in which respect the Scripture doth thus intitle it, *hope of salvation*, *1 Thess. 5. 8.* *hope of eternall life*, *Tit. 3. 7.* *hope of glory*, *Rom. 5. 2.*

Book. I.

*Præsumendo
sperant, &
sperando pe-
ccant.*

Heb 11.11.

*Promissiones
vocantur ob-
iectum fidei
per metony-
miam adinu-
eti.*

The object
of faith is
Christ, or the
Gospel and
the pro-
mises therof.
The order
wherin faith
laies hold
upon the
promises.
Ioh. 3. 16.

At this *Cape* of good hope arrives every good Christian, every true Israelite. The rest are either hopelesse, being *Aliens from the Covenant of promise*, or over-hoping, without evidence and due qualification fondly expecting the promise.

2. The Promises are the *objects of our Faith*, and also the *foundation* of it: whatsoever is promised, may and must be beleaved; and whatsoever is beleaved without a promise, is rather presumed. The Gospell is called *the Word of Faith*, Rom. 10. 18. the *Ephesians* beleaved after that they heard the Gospell, Ephes. 1. 13.

The object of true faith is

1. Principall, the promise of salvation by CHRIST, this is the maine promise. So GOD loved the World that hee gave his onely begotten Sonne, to the end, that Whosoever beleeveth in him should not perish but have everlasting life.

2. All

2. All inferiour Promises annexed thereunto, of Temporall blessings, as food, raiment, health, peace, liberty, deliverance in temptations, safety in dangers, &c. these depend upon the maine promise of CHRIST, so farre forth as they are for our good: for in CHRIST all the promises of GOD (whether they concerne life eternall or this temporall life) are yea and Amen, that is, sure and certaine to GODS children.

1 Cor. 1. 20.

True Faith first of all directly and plainely fasteneth it selfe on the maine promise of GOD in CHRIST, but after and with this on all other promises that concerne soule or body. The Heart that faith by faith, GOD will pardon my sinne, and save my soule, will say also by the same faith, GOD will give me foode and raiment, and all things sufficient for this life, Rom. 4. 18. Abraham by the same faith, whereby hee was justified, beleaved

Book. I.

G O D S promise, that he should have a Sonne in his old age: and *Noah* beleev'd **G O D S** promise of his preservation in the Arke, by the same faith whereby He was made Heire of righteousness. First faith apprehends mercy in **C H R I S T**, and then providence for this life.

Obiect.

Justifying Faith beleeveth the Creation and all other holy truths, *Heb. II.* besides the Promises; therefore the promises are not the onely object of Faith.

Ans.

But not imploying her selfe about them, as her speciall object, but presupposing them as necessary Antecedents.

Obiect.

Justifying Faith beleeveth other promises, besides that of **C H R I S T** and salvation by Him, as concerning strength in tentations, moderation of afflictions, comforts of this life.


Ans.

True, but as Appendants and Appurtenances to the maine and principall Promise: for in **C H R I S T**,

CHRIST, that is, the Fundamentall *Promise*, concerning CHRIST, *All*, that is, the other depending *Promises*, are *yea and Amen*. The proper and peculiar object then of Justifying faith, is the *Evangelicall promise*: other things are beleaved, some as necessary Antecedents, some as necessary Consequents of this. But Faith findes life and salvation, neither in the histories of the Creation, nor in the Legall Commandements, threatnings, promises, but onely in the *Covenant of Grace*.

CHAP. II.

2. *The Kinds of them.*

ome divide them thus:
The Promises are either
Generall or Particular,
Reall or Personall, Conditionall
or Free, Temporall or Eternall.
Others

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Others thus :

They are either Spirituall or Temporall, concerning this life or the life to come, of things simply necessary to salvation, or of things good in themselves, but not alwaies good for us.

The Promises are either Legall or Evangelicall, Generall or Particular, Principall or lesse Principall, Direct or by Consequent, Absolute or Conditionall, Temporall, Spirituall, or Eternall.

There are Promises * Legall and Evangelicall.

Legall are made on condition of workes, as the perfect keeping of the Law, which none since *Adam*, save *CHRIST*, can lay claime to, *Deut.7.12. Jer.7.3,23.* These should be uneffectuall, if *CHRIST* had not for us fulfilled that righteousness whereupon they hang, *Gal.2.16.*

Evangelicall are made on condition of beleeving and repenting, *2 Cor.7.10. John 3.15.*

These are made to the worker,
not

* The Promises of the Law are directed and made to the person of every man; particularly those of the Gospel are first directed and made to *Christ*, and then by consequent to them that are by faith ingrafted in to him, *Perk*

The Evangelicall Promise is called the pro-

not for the merit of his worke, but for CHRIST'S merit, in which both his person and worke are accepted.

Legall Promises or sentences, may be found in the New Testament, as *Rom.* 2. 8, 9. to the 13, *Rom.* 10. 5. *Gal.* 3. 10, 12. and Evangelicall promises of grace may be found in the Old Testament, as *Psal.* 32. 1, 2. *Jer.* 31. 31, 32.

Both these are either Generall or indefinite, propounded to all, *Exodus* 20. 6. *John* 3. 16, 17, 18.

Or Particular, directed to some kinde of persons, few or one, *Exod.* 20. 12. *Matth.* 9. 2. *Numb.* 25. 12, 13.

mise of Grace; because it is freely given, and freely performed, and the Promise of the Spirit, *Gal.* 3. 14. because the Spirit is both the Author and applier of it

Promissiones Evangelij praevalentiores Legalibus dicuntur, primo quia conditio Legu est, Hoc fac & vive, id quod simpliciter impossibile est, quando lex nos inu-

nit peccatores, nec ullum relinquit poenitentia tecum, quod facit Evangelium. Deinde vero promissiones Evangelij habent commitem esse aciam Spiritus Sancti ayn elector, promissiones Legales apud neminem. Tercio promissio Evangelij complectitur donum perseverantiae. Promissio Legu minime. Quarto promissiones Legu sunt obscura, Evangelij sole meridiano clariores. Quinto promissiones Legales pertinent ad solos Iudeos, promissiones Evangelij indiscriminatim ad omnes. Denique, promissio Legu est possessio terra Chanaan, seu vita beata in illius possessione. Promissio Evangelij est vita beata in calude gen- da. Cameron.

There

Book. I.

There are Promises Principall, and lesse Principall.

1. Principall, as righteousness, remission of sins.

2. Lesse Principall, deliverance in afflictions, safety in dangers, health, wealth.

There are direct or expresse Promises, and Promises by consequence.

Direct, as that which was made to *Abraham* of a Sonne, *Gen. 18.* to *Paul*, that not one in the ship should lose his life, *Acts 27.*

Promises are implied by consequence, either in the examples or prayers of faithfull Saints.

1. In their examples, by those blessings which they have enjoyed: *G O D*s giving it to one, is a promising it to all. Thus doth *S. James* urge that end which *G O D* gave to *Jobs* troubles, as a ground of our faith, to make us waite for a like deliverance in troubles. *S. Paul* assures us, that for this cause *G O D* comforted him in his tribulation, that hee might be able

What hee
promiseth to
any, he pro-
miseth to all
in an equall
estate.

Iam. 5. 11.

to comfort them which were in any trouble, by the comfort wherewith hee was comforted of G O D, 2 Cor.

1.4. Whatsoever things were written (whether precepts, promises, threatnings, or examples) are written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom.

15. 4.

2. In their prayers, by those things which they prayed for in faith and obtained. The Faithfull calling upon G O D, and G O D S gracious hearing of them, are as much as a promise, that G O D in such and such things will heare us calling upon him. David made this a ground of his faith, Psal. 22.

4. 5.

There are Promises Absolute, and Conditionall.

1. Absolute, which G O D hath simply determined to accomplish even as they are propounded, as before C H R I S T was manifested in the flesh, the promise of the

That there shall be no waters of a flood to destroy all flesh, Gen. 9
11. 15.

Book. I.

the Messiah, *Esay* 7. 14. and of calling the Gentiles, *Esay* 42. 1. since that time the promise of calling the Jewes, *Rom.* 11. 26. and of CHRIST S second comming in glory, *Matth.* 24. 30.

a *Psal.* 84. 11.
No good
thing doth
he withhold,
Psal. 24. 6.
They shall
want no-
thing (*that is*
good) They
are good in
themselves,
not alwaies
good for us.

** Luk.* 16. 20
b The evil
of troubles
shal not hurt
them, *Iob* 5.
19. Psal. 23. 4.
Ioh. 17. 15.

c The godly
shall be de-
livered from
the evil of
temptation
and persecu-
tion. So that
promise,
Rev. 3. 10.
is to be un-
derstood.
Poan. Syn-
tag.

2. Conditionall, which are no further promised, then GOOD in wisdom seeth to be most meete for his owne glory and his childrens ^a good.

Thus are promised :

1. All temporall blessings, which ^{*} *Lazarus* wanted.

2. Freedome from all crosses and ^b troubles, *Job* and other Saints had their part in many of them.

3. Freedome from all ^c temptations, CHRIST himselfe was tempted.

4. Lesse principall graces, the common gifts of the Spirit : these are distributed severally, *1 Cor.* 12. 8.

5. The measure of sanctifying graces, some Saints have a greater measure of grace, and some a lesse. Some

Some Promises are in divers respects both Absolute and Conditionall, as that *Exod. 3. 17.* of bringing the Israelites into the land of *Canaan*: for in respect of the people of Israel, it was absolute, and at length really accomplished; but if we consider all the particular Israelites, it had an implicite condition, *viz.* if they were obedient to **G O D**.

Lastly, the Promises are either such as pertain unto this life, or the life to come.

The Promises pertaining unto this life, are either Spirituall concerning the soule, such are the promises of **G O D S** graces; or Temporall, concerning the body, as health, wealth.

The Promises appertaining unto the life to come, are eternall life, the crowne of glory, which concerne both soule and body.

These I shall handle fully afterward.

Book. I.

CHAP. III.

3. *The Excellency of them.*

THe Promises of GOD are a Rich Mine of Spirituall and Heavently treasures ; they are a garden of most precious flowers, of medicinable herbes, they are as the Poole of *Bethesda*, for all diseases, for all sorts of persons, and at all times.

The Lord
calleth them
the bands of
love, *Hos. II.*
4.

They are called *the unsearchable riches of CHRIST*, *Ephes. 3.6,8.* to assure us, that hee is a very rich man that hath his heart stored with the promises of GOD well applied. One feeds them, *pabulum fidei*, the food of faith. As Faith is the life of the Soule, so GODS promise is the life of Faith. They are *the inheritance of GODS people*. *David* did so account of them (*Thy promises have I claimed as mine heritage for ever, for they are the joy of my heart*)

heart) *Pfal.* 119. 111. and all the people of GOD are *Heires* of all his *Promises*, *Rom.* 9. 8. The very keeping of the Records of these Promises was a great Privilege to the * Jewes, *Rom.* 3. 2. and it is accounted a singular happiness for the Gentiles, that they may now partake of these Promises, *Ephes.* 3. 6. The Apostle *Peter* saith, that they are *Exceeding great and precious promises*, *2 Pet.* 1. 4. which GOD hath given to us. They are most *great and precious*: for quantity, Great, exceeding great; for quality, Good, exceeding good. *Precious*:

1. In respect of the Author of them, GOD; He is said in Scripture to be the giver of them, *Rom.* 1. 2. *1 Tim.* 1. 1. *Tit.* 1. 2.

2. The ground of them, JESUS CHRIST, for whose sake we obtaine them, and the price he paid to purchase them

them, and upon their reiecting they were fulfilled upon the Gentiles, *Glender.*

for

* To them pertained the promises made to the Patriarkes touching the Messias, *Rom.* 9. 4. *Perkins.* The promises which were of two sorts, either temporall, as touching the inheritance of the land of *Canaan*, or Spirituall of the Messias, *Grynneus.* Both Legall promises and Evangelicall *Pet. Mart.* *Pareus.* Both of this life and the next *Pellucā.* These promises first belonged to

Book. I. for us, his ^a precious blood,
1 *Pet.* 1. 19.

^a *Fortassis*
epithetum
[*pretiosus*]
nonnullum
respectum ha-
bet ad pretium
sanguinis
Christi, &
meritorum eius.
Lorinus in lo-
cum.

^b *Qualibet*
divina pro-
missio est di-
lectionis Dei
erga nos testi-
monium.

Calv. l. 3.

Instit. c. 2.

^c *Excellentiam*
promissionum
inde ostendit,
quod nos tan-
dem efficiamus
natura Divi-
nae consortes.

Calvin on
this place of
S. Peter.

^d *Piscator in*
locum.

If the pro-
mises be so
sweet, what
sweetnesse
shall we find
in the per-
formance of
them, 1 *Cor.*
2. 9.

3. The manner, how they are
given, freely; the fountaine
from which they spring is the
precious loving ^b kindnesse of
G O D, *Psal.* 36. 7.

4. The meanes whereby they
are apprehended, that precious
grace of faith, 2 *Pet.* 1. 1.

5. The great and inestimable
profit flowing from them, and
the end why they are bestowed
upon us, that we might be *parta-*
kers of the ^c *Divine nature*, that
is, of the graces of the H O L Y
G H O S T.

6. ^d In regard of the excel-
lencie of the things promised,
life and godlinesse, or glory and
vertue, which the Apostle *Peter*
mentioned, 3. *ver.* of that 1. *Chap-*
ter.

The ordinary Glosse, would
have life eternall to be, there pre-
mised.

There is nothing in the world
so excellent, so precious, so
sweet

sweet and so comfortable as the promises are, *Psal.* 119. 103.

* *Cardan* saith that every precious stone hath some egregious vertue; and *Josephus* observeth, that the splendor and brightnesse of the precious stones in the High-Priests' breast-plate fore-shewed victory.

c Cardan
subtil l. 7.
Ioseph. An
112. 43. 6. 9.

I examine not the truth of those relations: but I dare say, there is more soveraigne vertue in one of *G O D S* precious promises, than in all the precious stones of the world. I may say of them, as *Salomon* saith of a vertuous woman, that their *price is farre above rubies*, or as he speakes of wisdom, that they *are better then rubies*; and *all the things that may be desired, are not to be compared to them*. The bright lustre also of these precious stones, observed by the quick eye of faith, presageth certaine victory over all our enemies. If we can behold the face of *G O D* to shine upon us, by proving our interest
in

Pro. 31. 10.

Pro. 8. 11.
Promises in
our hearts
(saith one)
are better
then pearles
or pretious
stones in
our chests.

Book. I.

Rom. 8. 37.



* Psal. 6.
Psal. 32.
Psal 51.
*Pierre du
Moulin de
L'Amour
Divin.*

in his promises, we shall be in all things *more then Conquerors through Him that loveth us.* The Promises of GOD applied by faith, will put such an undaunted courage into the heart of the weakest Christian, that he will not feare the rigour of the Law, 1 *Tim.* 1. 9. the rage of Satan, *Ephes.* 6. 16. the tyranny of the world, 1 *Joh.* 5. 4. the gasty and grimme face of Death, 1 *Cor.* 15. 55. nor the torments of Hell, *Joh.* 3. 16. Therefore a truly humbled spirit, relishing Spirituall things, would not exchange any one of the *Promises*, for the riches and sweetnesse of both the Indies. In many of *Davids* * *Psalmes*, the beginnings are full of trouble, but joy and assurance is to be found in the end: so that one would imagine (saith *Peter du Moulin*) that the *Psalmes* had beene composed by two men of a contrary humour: but he assigneth this as the cause of so sudden a change. *Davids* soule at the last

last raising up it selfe, from under its burden and adhering to the promises, he found abundance of comfort. Mr. Bolton hath three excellent Stories to this purpose. The first is of a woman greatly distressed in conscience, who industriously sought the destruction of her selfe; but being most miraculously preserved, shee afterward received comfort from that promise, *Esay 57. 15. Thus saith the High and loftie one that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* And (to use his phrase) she went to Heaven, in the yeare of our LORD 1595. Another Godly Man in his sicknesse, steadfastly fixed his heart upon that sweetest Promise, *Esay 26. 3. Thou wilt keepe him in perfect peace whose minde is stayed on thee, because hee trusteth in thee:* and

Bolton his
Instructions
for a right
comforting
afflicted con-
sciences.
Page 345.

Page 346.

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Page 397.

and said, G O D had graciously made it fully good unto his soule, A Scottish Penitent also at the place of execution, when he was ready to die, laid hold on that, *Matth. 11. 28.* saying, I challenge thee L O R D by that promise, which thou hast made, that thou performe and make it good unto me, that call for ease and mercy at thy hands.

S. Paul boasteth that he is an *Apostle of CHRIST according to the promise, 2 Tim. 1. 1.*

The Patriarkes hugged and embraced the promises as a chiefe stay of their lives in their pilgrimage on earth, *Heb. 11. 13.*

1 Tim. 1. 15.

Ursine was comforted by that place, *Joh. 10. 29.* and *Bilney* was much quieted by that saying of S. Paul, *This is a faithfull saying, and worthy of all acceptation, that CHRIST JESUS came into world to save sinners, of whom I am chiefe.*

There is a commandement of the L O R D for the children of Israel,

Israel, *Eſay 66. 11.* That they should ſucke and be ſatisfied with the breasts of conſolation. A worthy Divine obſerves well the Emphaſis of the originall. Two Metaphors are there uſed, one is to milke conſolation out of the Promiſes: the meaning is this, that the promiſes are full of comfort, as a dugged is full of milke (for he repeateth the promiſe preſently after) now if thou be ready to faint, goe and milke out conſolation out of the promiſes, and that will relieve thee, and ſtay thy heart. The other Metaphore is, to extort the promiſes, as a rich man oppreſſeth a poore man, and gets out of him all that he is worth; ſo deale with the Promiſes, for they are rich, there is a price in them: now when a man is poore and needy, let him goe to the rich promiſes, and be an extortioner to them, that is, conſider them to the utmoſt, ſee the utmoſt riches that is con-

C

tai-

*Thū ſaith
the Lord, ver.
12.*

*Alludit ad
infames ſu-
gente, quos
matres quie-
ſcant & ſolā-
tur, app/scan-
do eu ule-
ribus, ut ſu-
genus fieri
deſinam. Cor.
a Lap. in lo-
cum.*

Book. I.

tained in them, and they will make thee rich. Againe, draw out the utmost of the milke that is in them, and it will exceedingly revive and comfort thee.

CHAP. III.

4. *The right Use of them.*

We are to praise God for his promises :

1. They are good things.
2. They shall be accomplished in a convenient season, and this duty have the Saints praised, Luke 1. 46.
- Heb. 11. 13.
- 2 Cor. 6. 17,
- 18 & 7.
- Chap. v. 1.



We should labour to work upon our selves to be holily upon Consideration of GODS promises, thus : is GOD our Father, is he holy : And are wee his Sonnes and Daughters, and professe our selves to be so, and shall we be uncleane? Hath GOD promised to pardon our sinnes? and shall we therefore provoke and grieve him every day more and more by our sinnes? shall we thus requite the bounty, mercy, love and goodnesse of GOD? Hath he promised us a Crowne and

and Kingdome? an immortall
and eternall Inheritance, that
can never be shaken nor taken
from us, and shall not we la-
bour to walke worthy of the
same? When the LORD re-
newed the promise of the Land
of *Canaan* to the children of Is-
rael, *Deut. 10. 11, 12.* He doth in-
ferre this use upon the same,
And now O Israel (saith hee)
what doth the LORD require of
thee, but to feare the LORD
thy GOD, to walke in all his
waies, and to love him, and to
serve the LORD thy GOD
with all thy heart and with all thy
soule? As if he should say, since
GOD hath made thee so large
promises, there is somewhat re-
quired at thy hands to do. So
Rom. 12. 1. *I beseech you Brethren*
by the mercies of GOD, since
GOD hath beene so mercifull
towards you, both in promises
and performances (for so farre
that may be extended) *that*
therefore you give up your bodies

Book. I. *a living sacrifice, holy, acceptable unto GOD.*

But because the right use of the Promise is a meanes to sweeten all our afflictions, confirme our faith, excite us to well-doing, and to breede contentation of minde in all estates and conditions whatsoever : something shall be premised generally, concerning the use of them, and then speciall rules laid downe to direct us how to use them.

For the generall, three things are to be observed :

1. We must labour to be acquainted with them.

2. Faithfully to remember them.

3. Wisely and fitly to apply them.

1. We are to acquaint our selves familiarly with those Promises, which are most Generall, Precious and Fundamentall, wherein GODS power and goodnesse is principally seene. Such a speech there is in *Job, Ac.*

Acquaint thy selfe with him and he at peace, thereby good shall come unto thee. Receive the law from his mouth, and lay up his words in thine heart.

Book. I.

Iob 12, 21,

24.

If we have an herbe in our garden that would ease our griefe, and we know it not, what are we the nearer? So if we know not the Promises, though they be in the booke, what are we the better?

2. We should strive to remember the Promises, for that which is not remembred, is not knowne. *David hid G O D S promises in his heart, Psal. 119. 111. and those upheld him in his trouble, and he received admirable comfort by them, verse 50. The Promises of G O D are the Magna Charta of a Christian, his chiefe evidence for Heaven. Now if men do so highly prize their Charters and Priviledges, and carefully keepe the conveyances and assurances of their Lands, how should we then treasure up these promises,*

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Heb. 12. 3. 5.

which unto the Faithfull are in stead of all assurances, for his maintenance, protection, assistance, deliverance, comfort, and everlasting happinesse. The Apostle sheweth, that the cause of the Hebrewes fainting in their troubles, was this; they *had forgotten the consolation*, that is, the comfortable promises of GOD made unto them for the strengthening of their faith in the fiery triall. As a Lamp (saith *Chrysostome*) will soone be out, if oyle be not continually supplied: so faith, if it be not nourished with continuall meditation of GODS promises, will soone faile.

Faith applies and appropriates Christ in particular to ones selfe.

3. We should beleeve the promises, and apply them particularly to our selves. Faith apprehends the promises not onely as true, and so assents, but as good and sweet, and so adheres and cleaves unto them. *Thy loving kindnesse* (apprehended by faith) *is better then life*, *Psal.*

63.3. The apprehension of Faith, is with feeling sweetnesse in CHRIST, and in the Promises, and therefore called *The receiving of CHRIST*, John 1.12. *The eating and drinking of his flesh*, John 6. Psal. 34. 8. *Taste and see that the LORD is good*, that is, Beleeve in him, as appears by the reason added, *Blessed is the man that trusteth in him*. When the understanding hath judged aright of the promises and adjudged them to our selves, that they belong to us, then the will welcomes them, claspes about them, hugges them, and as it is *Heb. 11. 13.* kisses and embraces them, and when the heart thus kindly entertaines the promises, then with old *Simeon*, we hold CHRIST in our armes.

GOD himselfe applieth the promises outwardly in the Word, and inwardly by the testimony of his Spirit, and is wont to make good his promises unto his

Book. I.

* Promises are never beleaved, unlesse they be trusted upon, as a captive cannot be said to beleave him that promiseth to ransom him upon a day, unless he trust and depend upon him.

children, proportionably to their * trust in them, and dependance upon his truth and goodnesse for a seasonable performance of them, *Be it unto thee according to thy faith, Matth. 9. 29. All things are possible to him that beleeveth, Mark. 9. 23.*

That we may apply Gods Promises, we are to use two meanes :

1. Fixed Meditation, we should ponder well and muse upon the promise. Pondering is, when a man lifts any thing to see what weight it beares, so ought faith to doe with the promise, sound the sweetnesse of it to the bottome, and that,

1. By marking it, wee should set a starre upon the Margin of a speciall promise, and by the book that culls out promises of note in this kinde.

2. Musing of it, we should dwell upon it: *Mary pondered*

dered the Angels words in her heart.

3. Making the word of promise, familiar by frequency, we should get it by heart till it be easie, so did *David* make the promise his *Counsellor and Companion*, *Psal.* 119. 24.

When we go to prayer, we should chew of those promises, *Rom.* 8. 26. *Jam.* 1. 5.

When we go about our callings, we should thinke seriously of that promise, *Psal.* 121. 8. When any crosse befalleth us, we should remember that unvaluable promise, *Rom.* 8. 29. and that *1 Cor.* 10. 13.

2. Fervent prayer, that *GOD* would by his Spirit both reveale unto us, what be those precious promises which he hath made unto his people in his holy Word, and also give unto us wisdom rightly to judge of them, and fitly to apply

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Ephes. 1. 17.
18.

Living by
Faith is a re-
lying upon
the Word of
God, with
full purpose
to be guided
by it, either
by resting
upon his
promises,
or obeying
his Com-
mande-
ments.
Baynes di-
rections,

them unto our selves, in eve-
ry estate we shall be in. We
should beg of him to reveale
this mystery of godlinesse and
CHRIST to us, as the Dis-
ciples said, LORD increase our
faith, that phrase of *David* is
most heavenly, *Psal. 119. 49.*
Thy promise in which thou hast
caused mee to put my trust.
It is the LORD that must
cause the heart to put her trust
in the promise.

If we would keepe faith in
exercise, we must indeavour to
know GODS promises, me-
ditate on them, conferre about
them, they should be continu-
ally in our mindes, memories,
hearts and tongues. To *live by*
Faith, is to feede upon the se-
verall promises of GOD made
in his Word, and to apply them
to our selves, according to all
our needs, and so comfort and
encourage our selves against
temptation, and unto every good
duty. This is that which is

● re-

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required by GOD of his people, *Hab.2.4.* GOD there having threatned judgement against the Jewes by the Babylonians, doth afterwards promise deliverance againe, but not suddenly: the people of GOD therefore in the meane time were *to live by Faith*, and depending upon GOD, to waite for the accomplishment of his gracious promises. The just shall not onely live eternally by his faith, but even here also in this life, *He shall live by Faith.*

These words *Hab.2.4.* are interpreted two waies according to the severall readings: the first is thus, *The just by faith shall live.* The words [*by faith*] being referred to the subject of this proposition [*The just*] and then the sense is, he that is just by faith, shall

live and have eternall life. *Iunius* in his parallels, *Wicmfe*, *Willet*, *Faine*, and *Walson*, say this is the right reading. The second reading is thus, *The just shall live by Faith*; The words [*by faith*] being referred to the predicate [*shall live*] then the sense is this, the just while hee lives in this world shall live by his Faith.

Pisector on 1 *Rom.* and *Perkins* on *Hab.2.4.* approve this latter construction for the best.

Abraham served GOD where-soever he came, and rejoyced in the promise of salvation by CHRIST, *Gen.17.17.* *John* 8. 56. Now if he who saw the promises but as farre of, *Heb.11.*

That wee may live by faith wee should store up good promises seasonably when our parts and abilities

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are strong.

2. Abundantly of all kinds

Esa. 42. 23. as

if hee had

said, you

must not

onely lay in

promises just

for the pre-

sent, but

store them

for after-

wards 3. We

must so lay

them up,

that we may

have them

at hand, Col.

3. 16.

Verse 12.

13. was so cheared and quickned by them, what should we be to whom the grace of G O D hath shined so clearely, *Tit. 2. 11.* *Jacob* when *Esa* met him, and his heart began to faint (for the Text saith, *Gen. 32. 7.* *he feared exceedingly*) did goe and sucke consolation out of the Promises: for thus he reasons with the L O R D, L O R D *thou hast said thou wilt doe mee good:* this promise sustained him, and he got so much strength with this milke, that he was able to wrestle with the L O R D all night, and would not let him goe without a blessing. So *David*, when the Philistines had burnt *Ziklag*, and the souldiers that should have beene his strength, were ready to stone him, hee remembered G O D s promise that he should be King, and sit in the Throne of *Saul*; therefore it is said, *Hee comforted himselfe in the L O R D his G O D, 1 Sam. 30. 6.* that is, in the promise that the L O R D

• had

had made to him. So *Nehemiah* when he heard of the misery of his people, fell to prayer, clinging to a promise that he knew was made by G O D, that he had read and markt out of *Deuteronomie*. The same is to be seene in that honourable company of those Worthy Servants of G O D in all ages from the beginning of the world to that day, mentioned, *Heb. 11.* which are all brought in as a cloud of witnesses testifying this truth, that *The Just shall live by Faith*. Thus *S. Paul* also lived by faith, both for Spirituall life, *Rom. 7.* and for Temporall life, *2 Tim. 4. 17, 18.* and for Eternall life, *7, & 8. verses* of that Chapter.

The Divell striketh specially at our faith in the promises, and not so much at the generall faith, in beleeving the truth of them in generall, as at our speciall justifying faith, applying those promises unto our selves. Not so much to doubt at the generall voice

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voice of G O D in the Word, *Every beleever shall be saved*, but at the particular voice of G O D by his Spirit applying the generall to us, and saying, *Thou beleevest, Thou art my Sonne*. Therefore above all things we should fortifie our faith and assurance, that G O D is our Father and we his sonnes, and (as the Apostle exhorteth) *Labour to make our calling and election sure*: and for our better applying of G O D S promises, let us observe two rules: 1. To apply all the Word of G O D indifferently, as well the Commandements for our direction, and the * threats for our humiliation, as the promises for our comfort. 2. To examine the conditions of G O D S promises, and to looke as well to the performance of the condi-

* The threatenings declare the great purenesse of God, the promises do shew his great love to righteousnesse and his wonderfull goodness toward men: *He that doth these things shall live in them*, is the promise, Levit. 18. 5. The threatening that answers it, *The soule that sinneth it shall die*, Ezek. 18. 4. 20. The tartnesse of the threatening makes us best tast the sweetnesse of the promise. Sowre and sweet make the best sauce, promises and threatenings mingled, serve to keepe the heart in the best temper.

ons required in the promises, as to enjoy the things promised. For as the Divell denies unto us the application of the promises when we are interested in them, as when we walke uprightly with G O D ; so contrarily he applies them strongly and earnestly, when they belong not unto us, as he did the promise of protection by Angels unto C H R I S T, though he should tempt G O D. So he ordinarily applies the promise of mercy, to notorious sinners, though they lie wallowing in their mire, and never wash themselves in the waters of repentance. And wicked men doe often with great confidence or rather * presumption lay hold of the promises; in the meane space, neither caring to apply to themselves the commandements and threatnings, nor yet respecting the conditions, by which the promises are limited. Thus when the L O R D saith, *Ezek.*

* Faith receives Christ, presumption snatches at him, *Dike*. Faith having promise of a blessing, useth with precisest care meanes ordained to obtaine it, *Act 17.25,31*. Presumption on so builds on the promise, that it regards nor meanes of accomplishment.

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33. II. *As truly as I live, I will not the death of a sinner, they regard not what followeth, but that hee repent and live; and when they heare the Apostles speech, 1 Tim. 2. 4. That GOD will have all men, to be saved, they make a bolster of it, whereon they sleepe securely in their finnes, but leave out the following condition: viz. that he would have all whom he would have saved, come first to the saving knowledge of his truth, which is never severed from the fruits of obedience, 1 John 2. 3, 4. So when CHRIST saith, That he came not to call the righteous but sinners; with that they comfort themselves in their sinfull courses, but observe not to what he calleth them: viz. to repentance, before they can have any part with him in glory. Some likewise sucke poyson out of that heavenly flower, Rom. 10. 13. Whosoever shall call upon the name of the LORD shall be saved:*

• not

not considering, that *Every one that calleth upon the name of the LORD, should depart from iniquity*, 2 Tim. 2. 19.

Speciall Rules directing us how to use the Promises.

1. *Generall Promises are particularly, and Particulars generally applicable.*

The LORD in assenting to *Salomons* prayer, made a generall promise to any man, or to all the people, that what prayer or supplication soever should be made towards his Temple, he would *heare in heaven and forgive, &c.* *Jehosaphat* being after in distresse, applied this generall to his owne present condition; when the children of *Ammon*, *Moab*, and *Mount Seir* came to turne Israel out of their possessions. So *David*, *Psal.* 119. 49. and the woman of *Canaan*, *Matth.* 15. 22. applied the generall promises to themselves.

1 King. 8. 37.
40.

2 Chron. 30.
8 10.

The

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Iosh. 1.3,6

Heb. 13.5.

Luk. 22.32

Iohn 17.15
Sec 11. & 20.
verses.

The LORD made a particular promise unto Joshua, that he would be with him to blesse his enterprizes against the Cananites, and to carry him through all the difficulties and hazards of that holy warre; and S. Paul applies the promise to all the faithfull, in any straights or distresses of life, as the LORD himselfe had before applied it from Moses to Joshua, *Let your conversation be without covetousnesse,---* for as GOD was with Joshua, so will he be with thee, *Hee will not faile thee nor forsake thee.* CHRIST made a particular promise unto Peter, *I have prayed for thee that thy faith faile not.* And the same in effect he applies to all his, *I pray that thou wouldst keepe them from the evill.*

Thus may the children of GOD doe, if they finde any promise made to one godly man, and no speciall reason expressed why it should be peculiar to him, they

they may take it as a promise made to them. The ground of this is taken from G O D S unchangeable and impartiall manner of dealing: the same G O D that he is to one faithfull man, the same he is to all: they all are under the same Covenant, and have interest in the same promises.

2. *Promises are subordinated and performed with dependance.*

Therefore we must not anticipate nor perturb the order which G O D hath put in his Promises, but waite upon him in his owne way. *Grace and Glory will hee give, but first grace before glory: no man must snatch at this promise, till he have interest in that. Godlinesse hath the promises of this life and of that which is to come; but we must note the order which our Saviour puts, First seeke the Kingdome and Righteousnesse of G O D, and then all these things shall*

*Psal. 84. 11.
Master Reynolds in his
Treatise of
the Sinfull-
nesse of Sin*

Mat 6. 33.

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Esay 55.5.

1 Theff. 4. 7.

Ier. 31. 33.

1 Theff. 5. 23

Ier. 32. 40.

shall be added unto you. The LORD promiseth to call men unto CHRIST, Nations that knew thee not shall runne unto thee. The Apostle tells us wherunto he calls, GOD hath not called us unto uncleannesse but unto holinesse. Therefore in the next place he promiseth to sanctifie and cleanse his Church; I will put my law in their hearts, and in their inward parts. The qualification of this holinesse is, that it be whole and constant. The very GOD of peace sanctifie you, and preserve you blamelesse unto the comming of our LORD JESUS CHRIST, is the Apostles prayer for the Thessalonians. Therefore in the next place, GOD promiseth perseverance, I will not turne away from them to doe them good, but I will put my feare into their hearts, that they shall not depart from mee. But this perseverance is not so certaine, but that it admits of fals, slips, and miscarriages;

riages; therefore in that case, *Hee promiset*h healing and restoring: *I will heale their backeslidings, I will love them freely, I will binde up that which is broken, and will strengthen that which was sicke.* And after all this comes the promise of *Glory and Salvation.* Therefore we must take the *Promises* in that *Connexion* and *dependancie* which they have amongst themselves. When GOD hath called us to the knowledge of CHRIST, we must not skip over all the intermediate linkes, and looke presently for the accomplishment of GODS *promise of Salvation*, or perseverance by GODS sole power, and in the meane time omit all care of Holinesse in our conversation. For GOD doth not fulfill his promises *in us onely, but by us too*; and those things which in regard of his word are his *promises*, are also, in regard of his Command, *our duties.*

Hof 11.3.
Hof 14.4.
Ezek. 34. 16
Gods *Promises* signifie what he will do, his precepts what we must do, that his promises may be to us fulfilled. Hee promiseth to his Church, to forgive their finnes, withall gives us command to repent & beleve, that our sins may be blotted out when the times of refreshing shall come, Acts 3. 19
His promise is to save his children, their duty yet to save themselves, Acts 2. 40.

Book. I.

1 * Experi-
ments God
hath given
us in others.

3. Experience of G O D in
his Promises, confirmeth
Faith and nourisheth Hope.

* The faithfull are confirmed
in the truth of G O D S promi-
ses, by the experience of his
dealing with others of his ser-
vants, *Psal. 22. 4. Our fathers
trusted in thee: they trusted, and
thou diast deliver them: Psal. 34.
5. They shall looke unto him, and
runne to him, and their faces shall
not be ashamed: What made
them so confident in G O D S
mercies? verse 6. This poore man
cried, and the L O R D heard
him, and saved him out of all his
troubles.*

Iam. 5. 11.

Experience of G O D S dea-
ling with others, doth also
nourish and uphold hope. There-
fore James brings to the memo-
ries of the Christian Jewes,
G O D S dealing with Job, to
strengthen their hope.

2 Experi-
ence of his
mercy in our
selves.

But especially the experience a
man hath had in himselfe, of the
performance of G O D S pro-
mises,

mises, will marvellously confirme him.

This encouraged *David*, when he was to encounter with *Goliath*. *The LORD* (saith he) *did deliver mee from a Lion and a Beare, therefore he will deliver mee from this Philistine*, 1 Sam. 17.35,37. *Paul* concluded Gods favour, for the time future, by his proceedings past. *The LORD* (saith he) *hath delivered mee from a sentence of death, and doth deliver, therefore I trust that he will deliver*, 2 Cor.1.9,10. See 2 Tim. 4.17,18.

This we may see also in *Salomon*, 1 King.8.24. and in other places, *Deut.*1. 29,31. *Deut.*3. 21. *Esay* 51.9,11. But we have a notable example for this in *Jacob*. *Gen.*32.9. *Thou saidst unto mee, remove into thy countrey, and to thy kindred, and I will doe thee good*. There is *G O D s* Word and promise: then followeth the experience, he had already of the performance of this promise,

verle

See Pal 4.1
1. sal. 2. & 7.
5 77. 5. 11 1. 3
5. Pla. 1. 9. 52

That saith
may be pre-
served, we
must often
meditate up-
on the sweet-
nesse, Pl. 119
103. & 139.
11. constan-
cie, Rev. 1. 3.
2 Cor. 1. 20.
& perpetuity
of the most
precious and
free promi-
ses which are
th^e grounds

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of faith, Hol.
14.5 Ezek.
36.22. as a
Revered Di-
vine' ob-
serves in his
Exposition
of his Ca-
techisme,

verse 10. *I am not worthy of the least of all thy mercies which thou hast shewed unto thy servant: for with my staffe came I over this Jordan, and now I have gotten two bands.* Then follows the confirmation, he received in his faith by this experience, verse 11. *I pray thee deliver mee from the hand of my brother, from the hand of Esau.*

Experience likewise bringeth forth Hope, *Rom. 5. 4.*

Three things concur to make up experience:

1. Knowledge: the better knowledge, the better affiance, *Psal. 9. 10. They that know thy Name, will put their trust in thee.*

2. Observation of the waies of GOD.

3. Memory, remembrance of such workes of GOD, as wee have knowne and observed.

We should observe how GOD hath made good and confirmed his promises, even in our owne experience.

The Philosopher saith, that experience is *multiplex memoria*, a multiplied memory, because of the memory of the same thing often done ariseth experience.

experience, by blessing us, while we have walked carefully and conscionably before him, how often he hath granted our requests. To this purpose is that exhortation, *Psal. 34. 8. O taste and see that the LORD is good.* Labour to be able to say with *David, Psal. 119. 56. This I had because I kept thy precepts: thou hast dealt well with thy servant, O LORD, according unto thy Word, 61. verse,* or as it is *140. verse, Thy Word is proved most pure* (by good experience) *therefore thy servant loveth it, or as he saith elsewhere, Marvellous are thy works, and that my soule knoweth right well.*

4. GODS Promises to us must be the ground and rule of our prayers to him.

There are two things in this rule to be observed:

1. That we can make no prayer in boldnesse, faith or comfort, but for things promised, and in that
D manner

Psal. 139. 14.

The ground for what, and the rule how wee must pray.

All our prayers are to be grounded on Gods promises.

Book. I.

David often
chargeth
God with
his promise,
Psal. 119.

*Quicken me
according to
thy word, &
25. that is,
thy promise
in thy word.
So 107, 142,
154.*

*Remember
thy Word, 49.
Stablish thy
Word, 38.
still he harps
upon this
Psalm, 28, 41.
65, 75.*

** Neh. 1. 8, 11
In the want
of other
Rhetorick &
Oratory, let
Christians
in their
prayer charge
this with re-
petition,
Lord thou
hast promi-
sed, thou hast
promised.*

manner as they are promised. We must see the things we aske, made ours in some promise and engagement, before we presume to aske them. This incouraged Jacob, Gen. 32. 9, 12. David, 2 Sam. 7. 27, 28, 29. Daniel 9. 2, 3. and Jehosaphat, 2 Chron. 20. 8, 12. to pray unto GOD, because he had made promises of the things they desired, and therefore they were certaine, that they prayed according to his will. This was * Nehemiabs ground in his prayer for the reparation of Jerusalem. Remember, I beseech thee, the word which thou commandest thy servant Moses, saying, if yee transgresse, I will scatter you abroad: But if yee turne unto mee, and keepe my Commandements, and doe them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, &c. Now these are thy servants, and thy people whom thou hast redeemed by thy great power, and by thy strong hand. O LORD,

beseech thee, let now thine ear be attentive to the prayer of thy servants who desire to feare thy Name. An excellent example also we have of this in *Jacob*, *Gen.28.* *G O D* promised to be with him, *ver.15.* his vow or prayer respecteth that, *ver.20.* *G O D* promised to keepe him in his way, *ver.15.* his vow or prayer respecteth that, *ver.20.* *G O D* promised not to leave him, he saith and will give mee bread and raiment, *G O D* promised to bring him againe to the land, his prayer answered that, *ver.21.*

Otherwise we can have no hope to be heard, if our petitions be not framed according to *G O D*s promises. If wee will have *G O D* heare us, wee must pray according to his will, *1 Job. 5.14.* Wee must aske in faith; Both *C H R I S T* and his Apostles require faith in *G O D*s promises in prayer, *Mar.11.24.* *James 1.6.*

No faculty can or ought to extend

See *1 Chron*
17.25, 26, 31.
13. 10, 11.
Pl. 8. 12, 49
2 Chron. 1.9
& 6. 15, 17.
1 King. 3. 25.

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The thing asked must first be warranted under some precept or promise in generall, though not expressly.

M. Harris.

Object.

How wee may pray in faith, when we want a particular promise, that the thing we aske shall be granted.

tend it selfe beyond its adequate and proper object; for the object is the rule and the limit of the habit, but the promise is the object of faith, as hath beene shewed, therefore he that prayeth without a promise, denieth his owne request.

If I pray for the salvation of another, I have no promise, how then can I pray in faith? So likewise when a man prayes to be guided in such a businesse, to have such an enterprize to be brought to passe, to have deliverance from such a trouble, such a sicknesse or calamity that hee lies under, he finds no particular promise, and for ought hee knowes, it shall never be granted: How can he be said to pray in faith? For to pray in faith, is to beleewe that the thing shall be done.

Sol.

To pray in faith, is to goe as farre as the promise goes. Now no particular man hath any particular promise, that hee shall have

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have such a deliverance; that he shall have such a particular mercy granted him; and therefore it is not required to beleeve, that that particular thing should be done, but that GOD is ready to doe that which is best for mee, in such a particular, that which shall be most for his owne glory and my good. Indeed if we had a particular promise, as *Elias* had, that it should not raine, in that case we were bound to beleeve in particular; but not having that, we are not tyed unto it.

[*David* saith, *Psal.* 35. 13. that he prayed for his enemies, but his prayer returned into his owne bosome: no benefit came to them in their amendment, yet hee was no looser by it, his prayer was not lost. The like may be said of others of GODS children: when they seeke to GOD in sincerity, and pray in the behalfe of others, though the particular suite be not granted,

GODS promises of things temporal and to be heard us for others, are but indefinite not universal. The faith therefore required toward them is but an indefinite act of recumbency and submission not of assurance. *M. Goshaw* in his returne of Prayers. Yet God often grants prayers made for others, since promises are made to such prayers, as, *that they shall be healed in their bodies,* *Iam* 5. 15. *healed of their lusts,* *v.* 16. *converted to life,* *1 Ioh* 5. 16. *Id.* 16.

Book. I.

Comodo omnia sunt petenda, quomodo sunt promissa.

yet they discharging their dutie, shall receive a reward.

The Promises also are the rule how we must pray : as things are promised, so must they be prayed for ; things absolutely promised, may be absolutely asked ; but where GOD hath put conditions and exceptions to his promise, there our prayers also must be conditionall, and we must expresse or reserve in our mindes some such secret limitations, as these, *If GOD see it to be good, if his good pleasure be such, if it may stand with his glory.*

Verse 31.
We may pray against temptations, (as against sicknesse and poverty) not simply, but with submission to Gods will ; only we must pray absolutely to be delivered from the evil of temptations for

Moses, Exod. 32. 10, 11. would not let GOD alone till he had spared his people, but desired to be razed out of GODS Booke, rather then his people should be destroyed ; because GOD had made an absolute promise to bring them into *Canaan*, verse 13. which promise *Moses* pleadeth unto GOD in prayer.

GOD

GOD hath made an Absolute promise of the perpetuall continuance of the Church, but not of a continuall outward flourishing state thereof: for he can turne the persecution of his Church to the increase thereof, and so gaine honour unto himselfe, and bring good unto his people thereby.

In this point (because some things are controverted) I will not interpose my owne judgement, it shall suffice me to declare, how the question is stated by many Divines.

1. Spirituall things, as they are necessary to salvation, ought absolutely to be asked, because they are absolutely promised to the Faithfull, and those that seeke them, *Luke 11.13.*

2. Those spirituall goods which admit degrees, cannot in every degree be absolutely begg'd, because the things themselves, not the degrees of them, are absolutely necessary, and of GOD ab-

D 4

solutely

Book. I.

those latter words in the L.P. doe restrain or correct the former.

D. Am.

That wee should have grace is absolutely necessary, and therefore we may pray absolutely for it.

We may not absolutely pray for limited & set measures of grace, but in what measure God shall thinke good.

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solutely promised, 2 Cor. 12. 8, 9.

3. Yet we ought absolutely to ask that measure of grace which is necessary for us to avoid crimes or scandals, and keepe a good conscience, James 1. 5, 6. 1 Cor. 10. 13. Psal. 19. 14.

Spirituall things are promised :

1. Rather *quoad essentiam*, then *gradum perfectionis*.

2. In competencie for finall victory, not in perfection.

3. With power reserved to withdraw the exercise ; leave to our selves, abate the fervour.

There must be submission to G O D S will and wisdom in our prayers for spirituall things, in regard of circumstances of time, meanes, measure ; for these the L O R D hath reserved in his owne power. We must not in our prayers prescribe G O D the particular time, when he should give his blessings or helpe us out of

D. Selater
upon 2. to
the Theff.
pag. 18. 210
& 234.

1 Chro. 32 31

D: Selu. on
1. of Rom.
We must re-
ferre the
time, manner
and measure
of granting
our peti-
tions to the
Lord.

of misery, yet we may lawfully pray, that he would heare us speedily, *Psal.* 102.3. because He hath promised to doe it.

All the Petitions of the LORDS Prayer (saith Dr. Gouge) are absolutely promised, saving the fourth. For hallowing GODS Name, He himselfe hath said, *I have both glorified it, and will glorifie it againe, John* 12. 28.

2. For the comming of his kingdome, CHRIST hath said, that the gates of Hell shall not prevaile against his Church, *Mat.* 16. 18. 3. For doing his will,

this is a branch of the new Covenant, which by CHRISTs death is made absolute, *Jer.* 31. 33. *Ezek.* 36. 27. 4. For pardoning sinne, this is another branch of the foresaid new Co-

venant, 34. verse of *Jeremy*. For not leading into temptation, but delivering from evill, the Apostle saith, *1 Cor.* 10. 13. GOD

will not suffer you to be tempted above that yee are able, but will

D. Preston on
the Sacra-
ment.

D. Gouge on
the Lords
Prayer.

See page 10

See Schudder
key of hea-
ven, last
Doct.

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Mat. 26. 39.
D. Sclat. on
2. to Thess
pages before
quoted.

There is no
temporall
thing of this
life doth Ca-
dere in pro-
missum Dei,
but onely so
farre forth
as it shall
helpe and
further the
next life.

This life is
but *via ad
vitam*, and
whatsoever
God promi-
seth us in the
way, is but
to helpe us
to the end
of our jour-
nev.

a *Downright*
guide to
godlinesse.

with the temptation, make away to
escape. For daily bread, GOD
can instruct us, both to be full, and
to be hungry; both to abound and
to suffer need, Phil. 4. 12.

Temporall things, are not pro-
mised absolutely, but

1. With limitation to expe-
diencie.

2. They are conceived in the
Covenant disjunctively, either
the particulars or the equivalent,
Mark. 10. 30. by way of com-
mutation, and compensation with
spirituall; if not peace, yet pa-
tience, if not wealth, yet content-
ment.

3. With exception of the
crosse, and reservation of power
to the promiser, to chasten our
misdemeanour, Psal. 89. 28, 31,
32.

a When we crave temporall
benefits, which GOD hath pro-
mised conditionally, so farre
forth as will stand with his
glory, and our spirituall good,
and everlasting salvation, wee
must

must beleieve that we shall obtaine them, so farre forth, as they will stand with these conditions.

^b Earthly and outward things are lawfully prayed for, but ever *cum Conditione voluntatis*, with Condition of GODS good pleasure and liking.

^c Things Temporall which are promised with condition, we are to pray for with condition of GODS will.

^d All outward things must be asked with this exception, if it seeme good unto his Majesty; which exception is proper to the fourth Petition.

We must aske these outward things (not absolutely) no further then they may stand with GODS glory.

Those things which belong to the kingdome of GOD are simply and primarily to be asked, other things onely *secundum quid* and secundarily.

GODS promises of temporall blessings

^b B Babington on L.P.

^c A Reverend Divine on the L.P.

^d A Worthy Writer in his Catechisme.

Smiths grounds of religion.

Tylen. Syn. tag.

Book. I.

Barker on
the 5. Com-
mandement.

* Illa sola
sunt absolutè
petenda, quæ
necessaria
sunt ad Dei
gloriam &
nostram salu-
tem: cetera
vero cum in-
cisa subiecti-
one ad Dei
sapientissimam
dispositionem.
D. Ames me-
dul. To 4.2.
c.9.

Therefore in
the Lords
Prayer there
are 5. Peti-
tions for Spi-
rituall, and
but one for
Temporall
things

God must
be sought
to for the
performace
of his pro-
mises.

blessings are *Hypothetica* and goe
with condition sometimes ex-
pressed, sometimes suppressed,
which condition is as a sterne
of a ship, and turnes the pro-
mise another way. * Of the
same opinion are *Ursin* in his
Catech. on the fourth Petition.
Piscator on 8. *Mat.* 2. *Cameron*
Myrothec. *Evangel.* in *Luke* 5.
12. Master *Harris* on the Beati-
tudes and Covenant. *Barlow* on
2. of *Tim.* D. *Preston* in *Saints*
daily Exercise and M. *Goodwin* in
his returne of Prayer.

This is an undoubted truth,
that we must pray for heavenly
things with a more ardent affe-
ction then for earthly, *Matth.* 6.
33. 1. They comply with
GOD's nature and hee had ra-
ther be giving them. 2. They are
best for us, and will doe us most
good.

2. GOD will not performe pro-
mises till by prayer they be sought
for from him; till in our humble
desires wee declare, that wee
account

account his promises exceeding great and precious things. The LORD had promised deliverance unto Israel, yet saith the LORD, *For this I will be enquired of by the house of Israel to doe it for them*: Thus saith the LORD, *After seventy yeeres be accomplished at Babylon, I will visit you and performe my good word towards you, in causing you to returne to this place; for I know the thoughts that I thinke towards you, thoughts of peace, and not of evill to give to you an expected end.* But how shall this excellent promise of GOD be effected? It followes, *Then shall yee call upon me, and yee shall goe, and pray unto me, and I will hearken unto you, &c.* Godlinesse hath the promises of this life and that which is to come, 1 Tim. 4. 6. yet we doe not forbear daily to say the LORDS Prayer, that we may speede of both. The Lord makes a promise of forgivenesse of sinnes, *I, even I, am hee that blotteth*

Ezek. 36. 7.

Ier. 29. 10, 13

God doth
not give his
promises to
make us
idle, but to
exercise our
faith in im-
portuning
him for per-
formance.

Book. I.

Gods promises then are as directions in, not as dispensations from the devotion we owe unto God. Bish. Lake. When God promised things in particular, yet still they prayed, and prayed earnestly, as *Esth* when God promised that it should raine, *1 King. 18.41, 42.* and *David* when God promised to make him an house, *2 Sam. 7.11.*

blotteth out thy transgression for mine owne sake, and will not remember thy sinnes. But for the execution of this promise, GOD will be sought unto. *Put me in remembrance* (saith he) *and let us pleade together,* *Ezay 43. 25, 26.* When we pray unto GOD to fulfill his promises, we testify first, that they are promises of mercy and not of duty or debt: secondly, wee declare our need, and by consequence estimation of them, and dependance upon them: *As Promises are the Rule of what we may pray for in faith; so Prayer is the ground of what wee may expect with comfort.*

CHAP. V.

5. *The properties of them.*

GODS Promises are { 1. *Free.*
2. *Full.*
3. *Firme.*

I. GODS Promises are free
and undeserved.



They are not made for any merit that is in us, but proceed from Gods free favour and benevolence: nothing mooved God out of himselfe.

I. *Not multitude* The LORD did not set his love upon you nor choose you: because yee were more in number then any other people (or for any such like respects) but because the LORD loved you. That at first might seeme to be *Idem per idem*, (as we say) a womans reason, that the LORD should set his love

It is called a Covenant of grace and the promise of grace. The very Greek and Latine words

for promise (as was before noted) signifie a free and willing promise, so the word is taken, Tit. 1. Deut. 7. 7. 8.

on

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Ezek. 16. 6, 8

a Chast is. a
free gift, Esay
9. 6. and how
shall he not
with him
freely give us
all thing.
Rom. 8. 31.
God com-
mends his
love to us, in
that when
we were yet
sinners (and
enemies al-
so) Christ di-
ed for us,
Rom. 5. 8. 10.
He loved us,
non existen-
tes, imo resi-
stentes, saith
Bernard.

on them, because hee loved them: but it excellently sets forth the ground of G O D S love to rest altogether in him- selfe, and in his owne good pleasure.

2. *Not our beauty*: we were in our *bloud* when G O D set his love upon us, and entred into Covenant with us.

3. *Not our righteousness*, Tit. 3. 5. *Not by workes of righteousness which we have done, but according to his mercy hee saved us.*

There is nothing at all in us to move the L O R D to promise any good to us: as that first and great promise after *Adam* had sinned, was from G O D S free grace, so are all other Evangelicall promises.

G O D never set the promises on sale, or will ever sell his Sonne to any, He gives him freely, He stands not of desert, We may buy of Him *a freely*, Esa. 55. 1, 2, 3. Rev. 21. 6. & 22. 17. Ezek.

36.32. He loveth freely, *Hos.14.*
7. and pardoneth sin freely, *Esay*
43.25. 1 *John* 2.12. Election is
of grace, *Rom.11.5.* Vocation is
of grace, 2 *Tim.1.9.* Justificati-
on is freely by grace, *Rom.3.24.*
Faith is of grace, *Ephes. 2. 8.*
Eternall life and salvation is
of grace, *Rom.6. 23. Luke 12.*
32.

^b The Promises are (*free in fieri*) made onely out of grace, but (*conditionall in facto esse*) performed and accomplished with dependance upon duties in us. GOD is faithfull (saith the Apostle) who shall stablish you and keepe you from evill, there is the promise; and wee are confident, that you will doe the things that wee command you; there is the duty which the promise calls for. When wee pray give us our daily bread; by saying give us, wee acknowledge that it is from GOD, but when we call it ours, we shew how GOD gives it, namely
in

^b The promises are free, yet conditionall. Conditionall is not opposed to Free, but to Absolute.
2 1 *Thess. 3.3,4*

Book. I.

2 Theſſ. 3.
11, 12.

in the use of the meanes. For *bread is ours*, not onely in the right of the *promise*, *I will not faile thee nor forsake thee*, but by service and quiet working in an orderly calling.

The freeneſſe of G O D s promises marvellouſly liſts up the head above water; as the beggar ſaith, the dole is free, and why may not I get it as well as another? O (may ſome ſay) but if I could pray and humble my ſelfe, there were hope of mercy.

The freenes
of Gods
promiſes
revives our
hope.

G O D gives his mercy freely, he keepes open houſe, he requites nothing of thee to procure it, but he *ſhewes mercy*, because *hee will ſhew mercy*. See what he ſaith, *Eſay 43 24, 25. Thou haſt wearied mee* (ſaith he) *with thine iniquities*; and in the next verſe, *I, even I am he that blotterh out thy tranſgreſſions, for my owne ſake, even I*] excluding all meanes: *for my owne names ſake*] excluding all motive.

No

No unworthinesse then should hinder us from beleeving the promises: but rather they that have the most sense of their owne * unworthinesse, have most encouragement to beleeve; for that voice of CHRIST, *Come unto mee all yee that are weary, &c.* serves not onely for our first conversion, but in all our distresses whatsoever, throughout the whole course of our life. *Jacob* confesseth himselfe unworthy of the least of all GODS mercies, *Gen. 32. 10.* yet in the 9. verse he entitleth himselfe unto the promises, *He that commeth to mee, I cast not away, Joh. 6. 37.* As if the LORD should say; feare not, though base, sinfull, poore, and of no account in the eye either of thy selfe or others: For if thou comest to me, thou art welcome, notwithstanding these, and I never cast him away that cometh.

The wicked abuse the promises of GOD to loosenesse; they say

* It is good for a man (saith *Greenham*) to watch himselfe, whether in hearing the promises of God he hath a cold feare coming on him for his unworthines, which if he have, that man may hope well of himselfe, *Mat. 11. 28.* The wicked turne Gods grace into wantonnes, *Iude 4.*

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2 Cor. 7. 1.
Heb. 4. 1.

Esay 55. 7.

say G O D is gracious and mercifull, C H R I S T dyed for us, the L O R D will forgive us, and so stusse themselves with promises till they have made them a pillow for sinne. It is true, there is mercy with G O D, *Psal. 130. 4.* not to make us bold to sinne, but to feare him. The Apostle urgeth the promise to spurre us to obedience, and as a motive to the feare of G O D, we should take heed of sinning, because G O D is gracious, *Rom. 6. 1, 14.* *Heb. 10. 29.* *Joel 2. 13.* who would spend to try a liberal friend? G O D S mercy is regulated by his truth and justice. He hath promised no mercy to such, *Deut. 29. 20.* they have neither part nor portion in this matter, *Acts 8. 21.*

2. G O D S Promises } 1. Persons.
are full and of large
extent, in respect of } 2. Things.

In respect of persons ;
They are propounded generally

rally with such termes as these,
every one, or whosoever, Job. 3. 15,
16. Matth. 11. 28. Revel. 22. 17.
Esay 55. 1, 2. Acts 10. 43. Job.
7. 37. John 6. 37, 40. & 5. 24.
& 11. 26. Ezek. 33. 11. 1 John
2. 1.

They are offered to all, none
 excepted: the Angell brought
 glad tidings for all people, *Luke*
2. 10. no sort of men are exclu-
 ded, but in CHRIST they
 may have their part in these pro-
 mises, as the Apostle sheweth,
Gal. 3. 27, 28, 29. Hee will blesse
them that feare the LORD,
both small and great, Psal. 115. 13.
The LORD is rich unto all that
call upon him, Rom. 10. 12. In
every nation hee that feareth
him, and worketh righteousness,
is accepted with him, Acts 10.
35.

The Promises are propoun-
 ded promiscuously to all, toge-
 ther with the commandement
 of beleeving; but they are not
 performed to all, because they
 faile

The Cove-
 nant is actu-
 ally made
 with belee-
 vers onely,
Act 13. 48
Gal. 3. 7. but
 it is offered
 unto all by
 the Gospell,
Mat. 28. 19.
Acts 17. 30.
Col. 1. 23.
Tit. 2. 11.

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faile in performing the condition, but power is given to the Elect to performe the condition, *Ephes. 2.8. Act. 5.31. & 11. 18.*

There is therefore a twofold offering of CHRIST:

1. Externall in the preaching and publishing of the Gospell or the promises of CHRIST, *Act. 9.15.*

2. Internall, a certaine spirituall Illumination whereby those promises are propounded to the hearts of men, as it were by an inward word.

*Ioh. 6.45 & 7.
Ephes. 1.17.*

*Promissiones
E. angelij
un. & fidei.
fuit: non ab-
solue sed re-
spectu cre-
dentium
Pareat in
Comment. ad
Rom. 2.3. v. 12*

The promises are indefinite in regard of all and every man, and to beleevers onely they are universall, *Ioh. 3.16. & Mark. 16. 16. Rom. 1. 16. & 10. 4.* GOD undertakes with them, not for themselves onely, but for their seed after them, *I am thy GOD, and the GOD of thy seed: hee sheweth mercy to a thousand generations of them that feare him, and keepe his Commandements.*

He

He maintaines not onely such as serve him, but all their household, yea and all their posterity too: for the promises are made to you, and to your seed, and to as many as GOD shall call.

Acts 2. 39.

2. In respect of things;

His Promises are likewise large for things. No good thing will be withhold; all that is in heaven, in earth, will GOD bestow on his.

In *Deut.* 28. *Psal.* 37. & 128. whatsoever is good for the soule, the body, the estate, the name, the posterity of man, is promised to them that feare GOD, and obey his Commandements.

The Promises in the Word extend themselves to all estates, to all conditions, and to all kind of distresses whatsoever, they are a *Christians Catholicon*; being a helpe to all duties, a quickner of all graces, and a

Com-

Book. I. Comfort in all Troubles.

The largesse of the Promise serveth not onely to assure all beleevers of salvation, but to encourage all that heare of Christ to beleeve in him: as the brazen Serpent had a promise annexed to it, Numb. 21. 8, 9. Ioh. 3. 14, 15. 6. that all that looked toward it, when they were stung with a Serpent should be healed; that promise served not onely to assure the lookers of recovery, but also to encourage and warrant every one to looke to the Serpent.

The Sacraments particularize the generality of the promise.

Comfort in all Troubles.

The people of GOD streiten promises, and enlarge precepts, but the generality of the promises may comfort any gracious person: *Whosoever beleeveth, shall bee saved*, none is excluded but such as exclude themselves. This is singular comfort in temptation, no matter for thy sinnes; *whosoever beleeveth in CHRIST, shall be saved*, though his sinnes be never so great. This may comfort the godly also in their meane estate in the world, *whosoever beleeves*, the hainous sinner as well as the lesser; the poore begger as well as the mightiest Monarch, shall not perish, but have life eternall.

The indefinite promises are to be appropriated by particular application: *Gal. 2. 20. 1 Tim. 1. 15. The Articles of the Creed*

* con-

Book. I.

* *Perkin* reformed Cath like.

Abbot 2. gainst Bish.

D. Prideaux Lect 7. de

salutu cer-
titudine.

D. Sclater on
Rom 1 8.

The Papists say it is arrogancy and presumption by a speciall faith to apply the promises to ourselves; but it is a notable glorifying of God: the glory of his truth is given him, when a man doth as it were subscribe to GODS Word, and

* concerning remission of sinnes and life everlasting doe include, and we in them acknowledge our speciall faith concerning our owne salvation. Hee that hath not this particularity of applying, hath nothing of faith more then a Divell, as two of our worthy Divines * have well observed. The Divells hold generalls, of CHRISTs death; remission of sinnes thereby purchased unto the Church: herein only they faile, that they apply not these to themselves, nor can beleeve that they are sharers in these benefits; and let it be thought no presumption, for GODS child to out-strip the Divell one step at least, in beleeve of the Articles of his Creed.

set his Seale to it. Ioh 3.33 Rom 4 20. not to beleeve is hor-
ritle presumption, for that we presume to give God the lie, Ioh
5. o for he that doth not in speciall apply the promise unto him-
selfe, doth not in heart beleeve the generall promise. *Non
enim hic sensus est quem fingit Bellarminus, credo in Ecclesia dari
remissionem peccatorum; quod Diabolus atq; desperandum quovis
posse credere: sed credo dari remissionem peccatorum, per Christum
mihi, quia in illum Credo. Episc Daven. in Col.*

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The Apostles applied the promises to them whom either they did instruct or confirme in the faith, 1 *Cor.* 1. 4, 9, 30. & *Chap.* 12. 27. *Ephes.* 1. 13. & *Chap.* 2. 5. *Acts* 2. 39. & 13. 38. *Col.* 2. 10. 1 *Pet.* 1. 18, 19. 1 *John* 2. 12. The faithfull also apply them to themselves, 2 *Cor.* 3. 18. & 5. 1. *Ephes.* 1. 4. & 2. 5. *Col.* 1. 12. 1 *Pet.* 1. 3. 1 *John* 3. 1, 2. & 3. 24.

The Papists scoffe at this particular assurance, and say, there must be a particular word, for a particular faith. Where is it said by name (say they) to any man; Thou *Peter* or *John* shalt be saved? Wee may retort this argument upon themselves: for where is it said to any by name, Sanctifie the Sabbath, sweare not? and yet the commandements belong to us, why not then the Promises, though not spoken to us by name? The word of promise is as particular, as the word of threatning, command,

or prohibition. The Generals include their particulars; When a Prince gives a pardon to all theeves, every one can apply the same unto himfelfe, though his name be not fet downe in the pardon. To mee (saith D. Sclater) it sounds as particular in case of my faith and repentance, as if our Saviour himfelfe should say unto mee, as to him in the Gospell, *Sonne, thy finnes be forgiven thee.*

The wicked enlarge the promises, and streighten the precepts, they take liberty to sinne, presuming on pardon from those two generall maine promises, *Hee that beleeveth, shall be saved, Mark. 16. 16. At what time soever a sinner repents him of his finnes, I will have mercy on him, saith the LORD, Ezek. 18. 21, 22.*

Here are two sweet promises, the one annexed to Faith, the other to Repentance; but out of these fragrant flowers, the

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Generals of promise, blessing or comfort, delivered, in Scripture, are intentionally meant, to particulars rightly qualified.

Quod omnibus promissum, singulis promissum.

Book. I.

wicked sucke poyson.

It is an easie matter to beleewe (saith the worldling) though indeed it be as hard as to keepe the Law, for G O D must inable to both. And true repentance (saith hee) is never too late : G O D hath promised pardon to the penitent, there is no exception of ^a sinne, ^b times, or ^c persons, but at what time soever, what sinner soever repents him of what sinne soever, he shall be forgiven.

This cannot be denied ; but yet though true repentance be never too late, late ^{*} repentance is feldome true : and though G O D hath promised pardon to the penitent, yet hee hath not promised repentance to the sinners. Thirdly, thou knowest not whether ever thou shalt have time, for hee promiseth not to morrow to the offendour, who is alwaies ready to receive the penitent. One saith, G O D hath left man time past to repent of,

^a 1 Ioh. 1. 9.
^b Isay 1. 8.
^c Ezek. 18. 13.
^d Ezek. 37. 13.
^e Mat. 1. 28.

** Pœnitentia
 vera nunquā
 sera; et pœni-
 tentia sera
 raro vera.
 Aulsen.*

*Qui promissis
 pœnitentiae ve-
 niam, non
 promissis pec-
 cantis pœni-
 tentiam.
 Peccanti
 crastinum
 non promiss.
 Nemo pro-
 mittat sibi,
 quod Evan-
 gelium non
 promittit.*

of, and time present to repent in, but the time to come he hath reserved in his owne hands.

3. *The Promises are most firme and faithfull;*

GOD is true in all his promises, be they never so great or wonderfull: heaven and earth shall sooner passe away, then one piece of his promise faile, *Rom. 4.16. GOD cannot lie, Tit.1.2. nor denie himselfe, 2 Tim. 2.13.* He may as easily denie himselfe as his word. *David* often in 119. Psalme, giveth this epithite to GODS Word, *Just and righteous Word, 106, 123, 137, 144, verses.* *Paul* often useth this preface, *This is a true saying, and of all men worthy to be beleaved;* or, *this is a faithfull saying, 1 Tim.1.15. 1 Tim.4.9. 2 Tim.2.11. Tit.3.8. Revel.21.5. & 22.6.* it is called *The Word of truth, Jam.1.18. Ephes.1.13. Col.1.5.* The words of the LORD are pure words: as silver

Nehem.9.8.

Book. I.

* A firme
sure and un-
corruptible
Covenant
which lasts
for ever, *9*
Num 18. 19
Decretum ab
omni corrup-
tione intum
perpetuum,
saith Junius.

Every word
of his mouth
is exactly
performed,
as his people
by experi-
ence have
found and
confessed,
Iosh. 21. 45.
1 King 8. 36.

tried in a furnace of earth, puri-
fied seven times, *Psal.* 12. 6. *Psal.*
18. 30. *Psal.* 119. 140. *Pro.* 30. 5.
As the gold and silver that hath
beene often tried doth never de-
ceive men, so the divine promi-
ses doe not deceive those that
trust in them, because the truth
and goodnesse of them hath
beene continually tried by o-
thers, and graciously performed
by G O D himselfe. His Cove-
nant is called a * *Covenant of*
salt, *2 Chron.* 13. 5. that is, a sta-
ble and sure Covenant, *an ever-*
lasting Covenant, *Gen.* 17. 7. *Esay*
55. 3. *Ezek.* 16. 60. this phrase is
frequently used in Scripture,
G O D that keepeth Covenant,
Deut. 7. 9. *Dan.* 9. 4. *Nehem.* 1. 5.
9. 32. *2 Chron.* 6. 14, 15. *Psal.*
89. 34. *Esay* 54. 10. *All the pro-*
misses of G O D are Yea, and
Amen, in C H R I S T, *2 Cor.* 1.
20. Not onely *Yea*, but *Yea and*
Amen. Not onely firme and faith-
full in themselves, but such as
shall be made good to the soules
of

of GODS people in full perfection.

We may call in experience to witness this truth: GOD hath not onely made good his Covenant to his friends, but to his enemies and strangers, *Deut. 2. Josh. 23.5, 10, 14, 15.* He kept touch with *Jehm* for the kingdome, for foure generations * according to his promise. He is faithfull to those that deale perfidiously in the Covenant, *Rom. 3.*

3.4. He makes good his promises in the circumstances of them, keepes the very houre as it were, *Gen. 15. 13, 16.* compared with *Exod. 12. 41.* therefore this phrase is often used, as the LORD hath said, or as the LORD hath promised, *Deut. 10. 9. & 18. 26. & 27. 2. Joel 2. 32. Josh. 23. 5, 10.*

We might instance in particulars, and shew how the promises of GOD have still beene fulfilled, as that first promise of CHRIST, *Gen. 3. 15.* we may

* 2 King, 10.
30.

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^a The promise, Gen. 12. 2, 3. performance, Gen. 13. 26. 24. 1. 35. the promise, Gen. 15. 5. fulfilled, Deut. 10. 22. the promise, Gen. 17. 16. 9. fulfilled, Gen. 21. 1, 2.

^b Promise to Isaac, Gen. 26. 3 fulfilled, 12, 13. verses.

^c To Jacob, Gen. 24. 15 fulfilled, Gen. 25. 3.

His love moves him to promise, his truth binds him to performe. Deut. 7. 7, 8.

^a Sam. 7. 18, 21.

see fulfilled, *Luke* 1. 68. to 73. *Gal.* 4. 4. and that particular promise to preserve *Noah* in the Arke, *Gen.* 6. 18. fulfilled, *Gen.* 8. those made to ^a *Abraham*, ^b *Isaac*, and ^c *Jacob*. But I leave this to the observation of Christians themselves.

G O D S Love and mercy is the onely reason of making promises ; but his truth, justice, fidelity, power, and glory, are the reasons of fulfilling them. *The LORD did not set his love upon you, nor choose you, saith Moses to Israel ; because yee were more in number then any people ; but because the LORD loved you ; that is the ground of making the promise : and because hee would keepe the oath which he had sworne to your fathers, that was the ground of performing his promise. For thy words sake, and according to thine owne heart, saith David, hast thou done all these great things, according to thine owne heart, that is, ex*
mero

mero motu, out of pure and unexcited love thou didst give thy *Word and promise*, and for thy *Word sake* thou hast performed it. *Thou wilt performe* faith the Prophet, *The truth to Jacob, and the mercy to Abraham, which thou hast sworne unto our father from the daies of old, Why truth to Jacob and mercy to Abraham?* the promise after a sort began in *Abraham* (therefore hee is called the Father of the faithfull) and when *G O D* makes a promise, it is onely out of mercy; but the promise was continued unto *Jacob*, who being *Abrahams* seed, was an heire of the Promise, and so the inheritance which was out of mercy given unto *Abraham*, did out of truth and fidelity descend unto *Jacob*, the seed of *Abraham*; and therefore we shall find *Covenant, Mercy, and Oath*, joyned together in the Scripture, *Deut. 7.12. Luke 1.72.73.* to note unto us, both the ground of making

Micah 7 20.

The promises run all upon mercy, Exod 20.6. &c. 34.7. Deut. 5.10. Luk. 1.50. Psal. 103.17, 18. Mat. 5.7. Psal. 62.2.

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the Covenant, *Mercy*, and the ground of performing the *Covenant* made, the *Truth* and *Fidelity* of *G O D*.

Every one
of Gods
promises is
as sure as
himselfe, be-
ing confir-
med with
his owne
oath, Heb. 17
18. Luk. 1. 71
Esay 54. 2.
D. Benefield
on Amos 1. 2

*G O D*s very name *J E H O V A H*, declareth that he is constant and will performe his promise, because as he giveth being to all things, so he makes that to be which he hath promised. By my Name *J E H O V A H* was I not knowne to them, *Exod.* 6. 3. He meaneth, that though he made many promises to them, especially concerning their possession of *Canaan*, yet he did not shew himselfe to be *J E H O V A H* an Accomplisher of his promises, that he reserved to future generations, *ver.* 8. Therefore whensoever in any of the Prophets, *G O D* promiseth or threatneth any great matter, to assure us of the most certaine event of such his promise or threatning, he addes unto it his Name *J E H O V A H*, as *Ezek.* 5. 17. *Jer.* 31. 31. in which Chapter being

being wholly promissorie concerning the New Covenant of grace and free pardon of sinnes, which the Church obtaineth thorough CHRIST, it is repeated 33 times,

It was the end 1. Of CHRIST'S Incarnation, to shew that GOD would be mindfull of his promise, *Luke 1.72.* 2. Of his Ministry, to assure and confirme the promises made before to the Fathers, *Romanes 15. 8.* 3. They are sealed with the blood of CHRIST the Testator, *Heb. 9.16.* and therefore are said to be all in him *Yea and Amen,* *2 Cor. 1.20.* that is, sure and infallible.

They are sealed in his Spirit, all beleivers are said to be sealed by the Spirit of promise, *Ephes. 1.13.* and this is GOD'S privie Seale.

GOD hath sealed to all his promises in the Sacraments, *Rom. 4.11.* which are given to us as GOD'S broad Seales to ratifie his

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his Covenant, and all his promises made unto his Church; they are outward pledges to confirme our faith, and make the promises (though not more sure, yet) more credible to us.

The promises are in some places called in the singular number, the *promise*, to assure us, that it is as easie for GOD to fulfill all that goodnesse contained in all those Promises, as if they were but *one only Promise*.

We promise and many times faile, either by the mutability of our will, the imbecillity of our power, or the scantnesse of our knowledge, not being able to foresee impediments.

But GOD is neither mutable, weake, nor ignorant. His promises are made in heaven, where there is no inconstancie nor repentance. For *I the LORD change not*, therefore yee sonnes of Jacob are not consumed, *Mal. 3. 6.* as if hee had
said,

Psal. 119. 89
152. Psal. 33
11.

said, I promised not to consume you, and you can tell I have kept promise with you, for yee are not consumed to this day, *With him there is no variablenesse, nor shadow of turning, Jam. 1. 17. GOD cannot lie, 1 Sam. 15. 29. nor repent: He cannot lie in making a promise, nor repent in fulfilling it.*

GOD is also infinite in wisdom to contrive, and in power to bring about the execution of his owne will. *Hee is onely wise, Rom. 16. 27. 1 Tim. 1. 17. The LORD knoweth, to deliver the righteous out of trouble.*

GOD is able to accomplish what he hath promised, *All things are possible to him, Mar. 10. 27. Nothing is too hard for him, Ier. 32. 27. Gen. 18. 14. Num. 11. 23. Hee cannot be hindered by weaknesse, Hee is Almighty, Revel. 1. 8. Hee that is able of stones to raise up children unto Abraham, Matth. 3. 9. is able to take away our stony heart, and give us*

Num. 13. 19

1 Pet. 3. 9.

It is not Gods power simply, but with relation to his promise which secures our faith. Luk. 7. 37. Psal. 115. 3. & 135. 6. In Dei p. o. missis nulla falsitas est, quia in facienda nulla omnipotentis est difficultas, Fulgentius.

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God having made a promise unto Israel, to restore them out of that great Captivity of Babylon, and it seeming to them incredible, he acquainted them with his power together with his promises, Ezek. 37. 11, 13.

Where the Holy Ghost intreats of the doctrine of repentance and faith, the word *create* is metaphorically used; to assure us that God will performe his promise, though it

a heart of flesh. There is a promise made of calling the Jewes unto CHRIST, and causing them to turne from transgression in *Iacob, Esay 59. 20.* But he who should consider the extreame obstinacie and stubbornesse of that people against the Gospell would thinke it impossible, that they should ever be pul'd out of the snare of the Divell; therefore the Apostle makes GODS power the ground of certaintie in this promise, *Rom. 11. 23, 26.* The HOLY GHOST also puts us in mind of GODS power to strengthen our faith in these promises following.

1. The alteration of our corrupt nature, *Marke 10. 23.*

2. All needfull grace, GOD is able to make all grace abound, *2 Cor. 9. 8.*

3. Perseverance to the end, *Ioh. 10. 28, 29.*

4. Supply of all necessities, GOD that is able will supply them,

them, *Philip. 4. 19.*

5. Assistance in all trouble, *Psal. 89. 13, 21, 22, 23.*

6. Deliverance out of all evill, *Esay 50. 2.*

7. The resurrection of our bodies, *Ephes. 1. 19, 20.*

8. Eternall glorification, *Phil. 3. 21.*

This motive taken from GODS Almighty power, is used often in Scripture, to stirre up men and women to beleve the promises of GOD. It was used to *Sarah, Gen. 18. 14.* to the Virgin *Mary, Luke 1. 37.* to *Jeremy, Jer. 32. 27.* and to the Disciples of CHRIST, *Marke 10. 27.*

Abraham looked to GODS power, and thereby was moved to beleve that GOD would performe his promise, though *Isaac* in whom the promise was made, was to be sacrificed, *Rom. 4. 20, 21. Heb. 11. 19. Jehosaphat* also by his faith did magnifie GODS power, *2 Chron. 20. 12.*

This

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were as hard
a worke as
to create
all things at
first; thus
hee hath
promised to
create a clean
heart, *Ps 51.*
and to create
the fruite of
lips to be
peace, *Esay*
57. 9. and to
create upon
every place,
&c. *Esa 4. 5*
and to create
light and de
liverance out
of afflictions,
Esa. 45 7.

God perfor
meth his
promise
when there
is no ground
nor possibili
ty in nature
for its not
withstanding
all the media
incongrua &
dissimilia.
Iob 15. 25,
26, 27.

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This was *Iobs* onely comfort upon the dunghill, that that **G O D** who would (after wormes had consumed his flesh) raise him up at the last day, and make him with those very eyes to see his Redeemer, had power enough to deliver him from that calamity into which he cast him, and to revive his strength.

All the promises are as true, as truth it telle

The promises are called *jure*, *Rom. 4. 16.* *Promissus* sunt *Deus*, & *quasi* *salutem* *timeat*, *cum* *promissus* *veritas*.

August. Confess. 6. 12. 5. 10.

His words are as deeds, his promises as performances.

G O D is likewise true, just, and faithfull, and therefore will performe his promises.

G O D the *Father* (who hath promised) is the **G O D** of truth, *Psal. 31. 5.* the *Gospell* (in which his promises are made) is the word of truth, *Ephes. 1. 13.* His *Sonne* (who hath declared and merited the promises) is a faithfull and true witnesse, *Revel. 3. 14.* truth it selfe, *Iob. 14. 6.* His *Spirit* (which sealeth unto us the truth of the promises even in our hearts) is the *Spirit of truth* *Iob. 14. 17.*

G O D is just and faithfull in accomplishing his promises, *Rom. 3. 3. 5.*

David

David saith, LORD in thy faithfullnesse, or in thy Justice answer me, *Psal. 143. 1.* that is, not in the justice of merit, but of promise or Covenant: for in his promises he maketh himselfe our Debtor, and what he owes by vertue of his blessed promise, we may challenge. If wee confesse our sinnes hee is faithfull and iust to forgive us our sinnes. As if he should say, GOD of his infinite mercy hath promised to all true Penitents and Confessors, that hee will forgive, and never remember their sinnes any more; he must stand to his Promises, or else he should be unfaithfull: and he is iust, he doth not say he is mercifull but iust to forgive the sinnes of true beleivers, because they are all satisfied for, and GODS justice will not let him demand the same debt twice, of the surety and of the debter.

The righteous GOD shall give unto mee a Crowne of righteousness,

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The land which was onely promised to Abraham is said Gen. 15. 18. to be given him, *Promissum se sociis debitorum.*

Aulten.
1 Ioh. 1. 9.

Verba illa [Iustus & fideles] referuntur ad promissionem divinam.
Bellar. de penitent. 4. 3. c. 6.

God is as iust in performing the mercy which he promisseth, as in executing the vengeance which he threatneth.

Book. I. *nesse, 2 Tim. 4. 8.* righteousness: as well as mercy, is the ground of salvation, not in relation or respect to merit in us, but to promise in G O D.

2 Tim. 2. 13.

1 Thess. 5. 24.

For he is faithfull that promised, Heb. 10. 23. Sarah iudged him faithfull who had promised, Heb. 11. 11.

The *Promise* of G O D is our title to happinesse, *Gal. 3. 18.* If some great man out of his bounty give another an Inheritance of a hundred pounds *per annum*, upon his paying of a pepper-corne for rent; when hee hath payd it, he may claime the profits and by law recover them, and his pleain the Law must be the bargaine and Covenant betweene them; for betwixt the rent and revenue there is no proportion: so upon our scant obedience, and scarce appearing faith, we may challenge heaven, and G O D cannot denie it us; not because wee have deserved it, but because he hath promised it.

This

This will uphold the faith of a Christian: GOD hath promised, nay confirmed his promise with an oath, and sent his Sonne in the fullnesse of time, Gal. 4. 4. in whom all the promises are Yea and Amen. What can be more Absolute? It is a maine pollicie of the Divell, to lay siege, to the truth of GOD's Word, Yea hath GOD, said? so he would perswade us, that GOD will forget to be mercifull, and his promise will faile for evermore, Psal. 77. 8, 9. Weake Christians in temptations and desertions are ready to distrust GOD, and to question the truth of his promises. The wicked hope he will change, where is the promise of his comming? 2 Pet. 3. 4. the godly feare he will change: David complaineth, Psal. 69. 3. I am weary of my crying, my throat is dried, mine eyes faile, while I waite for my GOD, Psal. 119. 123. Mine eyes faile for thy salvation. I shall one day die (saith he)

Gen. 3. 1.

Moses bewayed his infidelity, Num. 11. 19, 24, 25. Christs Disciples and others that believed in him, accounted the promises of his resurrection to be vaine, Luk. 24. 11, 23. Psal. 103. 24.

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he) by the hand of Saul, 1 Sam, 27.1. Psal.73.13. Verily I have cleansed my heart in vaine, Psal. 116.11. I said in my haste, all men are lyars. Psal.31.22. I said in my haste, I am cut off from before thine eyes. After that G O D had promised to Abraham that he would make of him a great nation, Gen.12.2. and make his seed as the dust of the earth, Gen.13.16. He and his wife being both old; he thus (as accounting GODS promises vaine) answered, LORD G O D, what wilt thou give mee, seeing I goe childlesse? Gen. 15. 2. Sarah likewise hearing the promise G O D had made to her husband concerning a Sonne by her, laughed at it, Gen.18.12. as if she should have said, that is a jest indeed. G O D told Adam in Paradise, That the seed of the woman should breake the serpents head, Gen.3.15. He was long, but sure; for it was fulfilled at last. He that gave us CHRIST, how shall he not with him give us all things also?

Luk. 2. 18, 19

also? Rom.8.32. He that hath performed the promise concerning CHRIST, wherein shall he faile? He hath hitherto kept promise with nights and daies, as Jeremy saith, Ier.33.20, 25. that one shall succeed the other, therefore much more will hee keepe his word with his people. Hee is worthy to be beleevd, who never failed to performe what he promised. If GOD have promised us pardon of sinne, Sanctification, Patience, Faith; wee should promise our selves these things, and rest confident, that we shall receive them. Shall we beleve an honest man on his word, and yet not trust GOD upon his word, who is Almighty, and therefore able, a Father, and therefore willing to performe his promises. GOD hath spoken in his holinesse (saith David) *I will reioyce therefore in his Word. I will divide Shechem, and mete out the valley of Succoth, Gilead*

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Gilead is mine, Manassch is mine, Ephraim also is the strength of mine head, Judah is my law-giver, Moab is my washpot, Psal. 60.6,7. Though then hee had little enough, yet he was confident, hee should have all that, because he had G O D S Word for it. So we may beleeeve what G O D hath promised, since he hath said it, and sealed it, and sworne it. One in the Covenant may lay hold on CHRIST, and say CHRIST is mine, on the Promise, and say forgiveness is mine, on the Covenant, and say grace is mine.

The Cove-
nant is mu-
tuall be-
twene God
and us.
1 King. 8. 23.

God hath
said that he
will be *All-*
sufficient to
us; but he re-
quires then
on our part
that we be
Altogether
his, Cant. 2.
16. In mar-
riage the
woman must

The L O R D will not be un-
mindfull of his Covenant with
us, *Psal. 111. 5.* nor unfaithfull
in performance of his promise
to us, if wee prove not un-
faithfull, but keepe covenant and
promise with him, *Psal. 103.*
17, 18. 2 *Chron. 15. 2.* for the
Covenant consists of two parts:
in the one G O D bindes him-
selfe to be our G O D, in the
other

other we binde ourselves to be his people, *Hof. 2. 23.* His is a Covenant of mercy, ours of obedience; He promiseth happinesse, we holinesse; He glory, we duty; He hath tied himselfe by an oath, wee have bound our selves by the vow of baptism, Hee will not forget his part, let us remember ours. Let it never be said of us, as it was of a Pope and his Nephew, that the one never spake as he thought, the other never performed what he spake. The Carthaginians were infamous for covenant-breaking, and slipperinesse in their promises, so that it grew a proverbe, *Punica fides, Pœni fœdis fragi semper habiti*, saith *Plautus*; and the Athenians were renowned for faithfullnesse in all their covenants, agreements, and promises; which gave occasion to those proverbes, *Attica fides*, and *Atticus testis*, used for one that still keepes touch. Fidelity in keeping promise is a fruit of

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take the map for her husband as well as he her for his wife. True faiths apprehension of Christ is mutual, it laies hold on Christ, as we use to do in our salutations when we embrace one another, there is mutual hold on both sides. Whence the act of the Patriarkes saith apprehending the promises, *Heb. 11. 13.* is elegantly set out, by the metaphor of saluting; They saluted the promises. True faith kissing Christ, is kissed of him, embracing Christ, is re-embaced of him, *Phil. 3. 12*

the

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a Psal. 15. 4.
 b When we receive this command from God, keepe my covenant, we should pray with *Austen, Da Domine, quod iuber, & tunc quid vult*, or as the Church teacheth us, when wee heare the 10. Commandments, *Lord have mercy on us, and incline our hearts to keep this law*
 c Exod. 19. 5

the Spirit, called by the Apostle faith, *Gal. 5. 22.* and a property of him that ^a must rest on **G O D**s holy mountaine. Therefore wee should imitate, the Athenians, shall I say? nay rather **G O D** himselfe, expressing faithfullnesse in all our words, workes, and waies; wee should ^b keepe our covenant with **G O D**, and ^c pay our vowes unto the most High, *Psal. 25. 10. Psal. 103. 18.* we should also be constant in the performance of our promises to men, for promises are due debts. And *non in promissione sed in consummatione virtus est*, vertue doth not consist in promise, but in performance.

The manner, how **G O D** performeth his promises is not alwaies one and the selfesame: sometimes hee gives the very particular thing promised, as unto the children of Israell deliverance out of Ægypt, David from Saul, Jacob from *Esau.*

Eſau. Hee reſtored unto *Hezekiah* his health according to his promiſe, and removed the hoſt of the *Aſſyrians*, which beſieged *Jeruſalem*; ſometime hee gives that which is equivalent or better. Thus in the 5. Commandement, obedient children are promiſed long life; yet *Jofiah*, 2 *Kings* 23. 29. and *Abiah*, 1 *King*. 14. 13. were taken away in their beſt age; therefore for *temporall* life, they had *eternall*: * ſo G O D promiſed *Abraham* the land of *Canaan*, and hee had the true *Canaan*, the Kingdome of *Heaven*. G O D here breaketh not promiſe, but changeth *in melius*. So in taking away *wealth* from his children, he giveth them more ſtore of *grace*, in reſtraining liberty of *body*, He giveth freedom of *conſcience*, with affliction, He giveth *patience*. It was promiſed *Jofiah*, 2 *Kings* 22. 20. that hee ſhould be gathered to his grave *in peace*; yet hee died a

F violent

Deut. 5. 16.
Is a good
exposition
of this place.
So farre as
long life may
be a benefit
to Gods
children, ſo
far he giveth
it to them,
Gen. 25. 8.
He promi-
ſed *ultam*
per longam,
and gave
ultam perpe-
tuam for it.
In Calu re-
poſita eſt ma-
ior compen-
ſatio. *Calvin.*

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1 Chron. 34.
18.

violent death, for he was slaine by the hands of his enemies, *2 King. 23. 29.* the next words therefore doe expound it, *And thine eyes shall not see all the evill which I will bring upon this place.* He died in peace comparatively with a worse state of life, for hee lived not to see the misery of succeeding ages, *Esay 57. 1.* Some interpret it thus, hee was gathered to the Spirits of his Fathers, who enjoyed peace.

AGs 7. 5.
Tibi dabo &
semini tuo,
Gen. 13. 15.
Particula et
videtur exe-
getica, Pareu
in locum,

G O D doth not alwaies performe his promises to the same parties^c and yet most truly performeth them, *Psal. 97. 11.* *Light is sowne for the righteous.* Oftentimes the Father soweth and dieth ere the harvest, and so the Sonne reapes: so *Abraham* inherited *Canaan* in his posterity. So G O D promised to send his Sonne: this promise was made to the Fathers, and G O D fulfilled it to the children, *Acts 13. 32, 33.*

c The

The time of accomplishing GODS promises is uncertaine to us, *Acts 1.7*, though it shall not be over-passed, *The vision is for an appointed time, but at the end it shall speake and not lie.*

All visions and words of GOD, whether of promise or of threatening, let them seeme to lie lea and void never so long, yet shall be not onely certainly fulfilled, but in the period of time, which the wisdom of GOD hath impropriated to them. Sometimes GODS promises have a limited time; as that, *Gen. 17. 21. & 18. 14.* and then they are fulfilled in that very time, expressed, as *Gen. 21. 1, 2.* Sometimes hee expresseth not the time.

GOD in the beginning made a promise to our first Parents concerning the seed of the Woman, and deferred it almost 4000. yeares, and yet at length accomplished it. There have passed about 5000. yeares since

God delayeth the fulfilling of his promises, *Hab. 2. 3.* Goodnesse makes the promise, truth performs it, and wisdom observes the fittest time.

Isay 60. 22.

2 King. 4. 16, 17.

Gen 3. 15.

Book. I. the time of the glorious coming of CHRIST unto judgement was promised, and it is not knowne when it shall be accomplished. *Abraham* was childlesse till he was 70. yeares old, and at those yeares the LORD promised him issue. But this promise was not accomplished till a long time after, when hee was an 100. yeares old. *David* had a promise to be King of *Jerusalem* and *Juda*, but the LORD exercised him by many and grievous afflictions, before he came to the Crowne; insomuch that he saies of himselfe, *Psal. 119. 82. Mine eyes faile for thy Word.* The promise which was made unto *Simeon*, was not accomplished till hee was an old man ready to die, yet he continued to waite. The deliverance of *Israel* was promised 400. yeares before it was fulfilled, *Gen. 15. 13.*

G O D many times takes day,

f. Either

Iude 14.

The *Amorites* country is by promise given to *Abraham* see *Gen. 12 7. & 13. 15. and 15. 18. and Abrahams* seede in the posterity of *Jacob* possessed it, *Amos 2. 10.* but some 400 & seventy yeares after the promise.

Luke 2. 25

1. Either his children are not ready for it.

2. Or hee doth it to exercise their faith and patience, *Heb. 6.* 15. to prove whether they can beleere when they see not, *Deut.* 8.2.

3. Or hee lets them waite, that they may more esteeme the blessings when they have them, but never any could taxe him for promise-breaking. G O D as he doth out-vie all for the largenesse of his promises, so is he unmatched for faithfullnesse in fulfilling his promises. We reade of some that have promised halfe their kingdomes, nay the Divell promised * all the kingdomes of the world to our Saviour; but G O D promiseth yet more, and performeth better then any of them. First, he doth not promise by halves, but he promiseth a whole Kingdome, and such a one, as is more worth then all the kingdomes of the world, and

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Alwaies
some di-
stance of
time passeth
betweene
promises &
performan-
ces.

*Pollicitio di-
ves quilibet
esse potest.*

Orid.

* *Math. 4.*

*Excelsa pro-
misi in ex-
celso.*

*On a moun-
taine, he pro-
miseth moun-
taines,*

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¶ Pct. 1. 4.

* Like the
man in *Eraf-*
mus his nau-
fragium,
who in a
storme pro-
mised the
Virgin a
picture of
wax as big
as *S. Christo-*
pher, but
when hee
came to
shore, would
not give a
tallow can-
dle.
Heb. 6. 12, 15
Psal. 130. 7, 8

excelleth them in foure proper-
ties, as the Apostle *Peter* shew-
eth. Nay one kingdome or one
world is too little for him to
give, he promiseth to give to
all the faithfull two worlds,
1 *Cor.* 3. 22, 23. *Things present,*
and things to come, all are yours,
both worlds are yours. He per-
formeth better also, what hee
hath promised, then those be-
fore mentioned. For the first of
them were but men, which of-
ten promise mountaines, and
performe * mole-hills: in this
sence it may be said, *Let God*
be true and every man a liar;
and for the Divels promise, that
great All which he made pro-
fer on, was just nothing, but
shadowes and representations of
things. He went about to coo-
zen CHRIST with meere
words, for the kingdomes of the
world were not in his power
to give; but GOD is both
able and willing to performe,
whatsoever he hath promised,
his

his servants have often found him better, * never any worse then his word: therefore wee should waite with patience for the fulfilling of his promises, not limiting him to time, manner, or meanes of accomplishment. -

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* He promised the children of Israel onely the land of Canaan, but hee gave them, besides the whole land

of Canaan, two other kingdomes which he never promised; and to Zachary (for his unbeleeve stricken dumbe) he promised to give his speech at the birth of the child, but besides he gave him also the gift of prophecy. God prevents his people with his blessings, Psal. 133. He is bountifull to them afore they aske, ver. 3. and above their requests, ver. 4.

Book. I.

CHAP. VI.

6. The persons } 1. CHRIST
 to whom the } as the head.
 promises be- } 2. His mem-
 long } bers.

Christ is the
 scope and
 foundation
 of all Gods
 promises,
 partly by
 merit, and
 partly by
 efficacy; by
 merit, be-
 cause hee
 hath procu-
 red by his
 death and
 passion, re-
 mission of
 finnes and
 life everla-
 sting; by his
 efficacy, be-
 cause hee
 seales up un-
 to us in our
 consciences
 remission of
 finnes, and
 withall re-
 stores to us



First, a Covenant of
 Grace is made with
 CHRIST the Head
 of the Church, Hee is
 the Foundation of it, He was
 GOD and Man to reconcile
 both; and is therefore called *The*
Angell of the Covenant, Mal. 3.
1. The Covenant of the people,
Esay 49.8. The Mediator of the
New Testament, Heb. 12.24. and
 next in CHRIST it is made
 with all Christian men and wo-
 men. As he was Head of the
 Church and Redeemer, he is the
 heire of all GODS Promises,
In him they are Yea and Amen,
 that is, in him they are propoun-
 ded, ratified, and accomplished.
 This

This is evident by those generall promises which are the foundation of all the rest. *Hee* (that is, CHRIST) shall breake thine head, Gen.3.15. In thy seed (that is, CHRIST) shall the nations of the earth be blessed, Gen.22.18. The promises are made not to seedes, as many, but to seede: viz. CHRIST (in aggregato) with his Church, the Head and members together; for JESUS together with all the Saints, make but one mylticall body which is CHRIST, 1 Cor.12.12. Any promise or blessing that belongs to us, belongs chiefly to CHRIST. He is the Elder Brother. That speech, *Hos. 11.1. I called my sonne out of Egypt*, is meant specially of the delivery of Israel by *Moses* out of the bondage of Egypt, and yet it is a prophesie of CHRIST and applied to him, *Matth. 2. 15.* That which is spoken *Psal. 8.* of mans dignity above all other

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the image
of God.
*Perk. on Ga
lat.*
Gal. 3.16.
*Caput & Cor
pus unum est
Christus. Au
sten.*

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*Omnia salu-
taria commu-
nicari nobis
dicuntur in
Christo, ut in
Capite; prop-
ter Christum
ut merito suo
impetransem;
et per Chri-
stum, ut effi-
caciter appli-
cantem.*

creatures, as having all things put in subjection under him, is interpreted of CHRIST, *Heb. 2.6.* I Cor. 15. 27. All the good we have, comes to us by and through him. We are *elected and called in him, Ephes. 1. 3, 4.* In him we have redemption, *Ephes. 1. 7. Col. 1. 14.* Sanctification, I Cor. 1. 2. Adoption, *Ephes. 1. 5.* In him GOD is well pleased with us, *Matth. 3. 17.* He is Heire of all things, *Heb. 1. 2.* The Faithfull are Co-heires with him, *Rom. 8. 17.* They shall have the same substantiall (though not gradual) glory, the same crowne, the same kingdome, *Joh. 17. 22, 24.* GOD loves them with the same love that hee loved CHRIST, *verse 23.* They are heires of all GODS most precious promises. They are stiled Children of the Covenant, *Acts 3. 25.* Children of the Promise, *Rom. 9. 8. Gal. 4. 28.* because they are made children of GOD by vertue of GODS promise. Thus

was

Book. I.

S. Paul Rom
9.8. opposeth the chil-
dren of the
promise to
the children
of the flesh,
which were
borne by nat-
urall strength.

was *Isaac* the child of the promise in that he was borne to *Abraham*, not by the strength of nature, but by GODS promise. They are also called *Heires of the Promise*, *Gal. 3. 29.* *Heb. 6. 12, 17.* & *11. 9.* that is, not onely such to whom the promises doe belong, but such as claime their inheritance onely by adoption and promise. Amongst men the eldest childe usually is the heire, and carries away the Inheritance, and the rest have but pettie portions; but all the LORDS children are Heires, and that not alone of the promises, but of the glory promised. *Pareus* hath an excellent similitude to illustrate this: every one there (saith he) inherits all, even as every man injoyeth the light of the Sunne, as if it were made onely for him.

The promises made to Christ, are, *Thou shalt be a Priest for ever,* and *I will give thee the king-*

Book. I.

Luk 1.32,33.
The active
part is com-
mitted to
the Messiah.

kingdome of David; thou shalt be a Prince of peace, and the government shall be upon thy shoulders; thou shalt be a Prophet to my people, shalt open the prison to the captive.

The promises made to us are passive, *You shall be taught, you shall be made Prophets, you shall have your sinnes forgiven, you shall be subiect to his government, you shall be made Kings.*

The promises of the Gospell are not universal, but belong to the Elect onely. God hath promised by *Esay 8 16.* that the Elect onely shall be his Disciples, & not all men indifferently.

If onely they that are CHRISTS have benefit of the promises in CHRIST, then the wicked have no part nor portion in this businesse: the Divell sweeps all that are out of the covenant, the childrens bread shall not be given to dogges, GOD will not cast away precious things upon swine, and those that are strangers from the covenant of promise, *Ephes. 2. 12.* GOD promiseth to satisfie, but it is such as hunger for righteousness sake; to comfort, not the carelesse, but such as mourne,
for-

forgiveness of finnes, but to the Penitent, eternall life, but to such as beleve. *Except the condition be wrought in us, the promise shall never be accomplished upon us: walke before me and be thou upright* (and then) *I am GOD All-sufficient,* Gen.17.1. *Blessed are the undesired in the way,* Psal.119.1. *Psal.* 84.11. *Joh.* 1.12. *Gal.* 3.7.9. *Psal.* 34.9,10. *Pro.* 19.16.

Therefore in the 1. of S. Matthew, when Abraham is said to have begotten Isaac, there is no mention made of *Ismael* which yet he begot, and likewise when Isaac is said to have begotten Jacob, there is no mention made of *Esau*, whom he begot also. But when Jacob is said to have begotten Judah it is added, and his brethren, because the promise of Redemption which was to come by CHRIST, was pronounced to them also. But that promise belonged not to all them neither, but onely to such, who following the

Discator in
a Matth.

Book. I.

Rom. 4. 12.

It is our
comfort that
we which
cannot stand
of our selves
may subsist
in Christ.
Bish. Lake.

the steps of their holy Fathers, *Abraham, Isaac, and Jacob*, applied it by a true faith to themselves, as the Apostle sheweth.

This is a comfort to the people of GOD; they can never loose Evangelicall blessings of grace and glory, because CHRIST is made the *Lord Treasurer* and *Lord Keeper* of them. We are not trusted with them our selves, for then wee should loose them; but he receives them for us; and communicates them
to us.

THE



THE SECOND BOOK.

CHAP. I.

Of the Covenant.

THE PROMISES ARE either } GENERALL
OR
SPECIALL.



GENERALL THE
COVENANT.
Which in * He-
brew is called Be-
rith; from choo-
sing, because it is
esta-

* ברית ei-
ther ab Eli-
gendo or Co-
medendo
from ברית
or a cadendo
from ברית
Buxtorfe and
Pagnin on
the word.

Book.II.

*Illyric. Clav.
Scrip.
Jua. Orat. de
fidero.*

The Greeke
word where-
by the Sep-
tuagint still
rendreth Be-
rith is *dia-*
stikon testam-
entum,

Heb. 9. 17.
fœdus, Mat.
26. 28 Acts 3.
23 from
diastikon

dispono. Est enim extrema voluntas, qua quis disponit & dispensat res suas; or from *diastikon* *pacifcor,* Luke 22. 29.

The Latine word whereby the Originall is expresse^d, are *Fœdus*, *Pactum*, *Testamentum*. For they are used promiscuously in the Latine saith *Musculus*. 1. *Fœdus*. It was called *Fidus* in time past saith *Varro*, for in a Covenant *interpunitur fides*, men give their faith saith *Isidore*, therefore some (saith *Abled*) had rather write it with a single e then ee. Some derive it from the adjective, *fœdus*, filthy, for the slaying of a sow (which was *inter ritualia fœderu*) was filthy, as *Virgil* saith — *& casa iungebant fœdera porca*. *Peter Martyr* derives it *à feriendo, quod Fœderales utrinque porcam macclarent*. *Hinc ferire aut percutere fœdus, tritu loquenti modus, pro iungere, facere, pangere*. *Martianus* approveth this etymologie, and it agreeth best with the Hebrew. 2. *Pactum*, *generu nomen est*, saith *Beza*: *quasi e.e pace factum*, saith *Isidore*. It is that truce (saith *Sigordus*), which in time of warre is concluded upon, and accepted of both sides for a certaine limited space of time; but *Fœdus* was a perpetuall truce or league. 3. *Testamentum quasi testatio mentis*, saith *Iustinian*, which etymologie *Valla* derides; but it may be received as an allusion.

The French is *Alliance*, *ab alligando*.

The English is *League* a *Ligando*, or *Covenant*, which is the same that *Conventio* is with the *Consulians*, a *conveniens*.

Jewes

Jewes and Gentiles, that in making solemne covenant before their gods, a beast was slaine by the Priest, and the parts thereof laid one over against another. The makers of the Covenant passed betweene those divided parts; the Ceremony intended and imprecation, that he might be cut in pieces as that beast was, who should violate the Covenant so made. And from the use of this Ceremony came the phrase of *cutting a Covenant*; as with us, *striking of a bargain*, from our fashion of striking hands upon a bargain made.

Alexander ab Alexandro. Lib. 5. c. 3. speaks of it: nay, This was a custome in *Abrahams* time, and therefore GOD himselve to confirme his Promise to *Abraham*, vouchsafed to use that Ceremonie, *Gen. 15. 10. 17.* for which it is said, GOD did cut a Covenant with ~~Abraham~~, *ver. 18.* See *Ier. 34. 18.*

The

Book.II.

The word Covenant doth sometimes signifie a simple promise of grace without condition, *Gen.* 9. 11. *Numb.* 25. 12, 13. but ordinarily it notes a mutuall contract or agreement betweene the parties covenanting by stipulation and promise, *Psal.* 50. 16. & 25. 10. 14. & 44. 17.

What a Covenant is in generall

A Covenant is a solemne Contract, passing betweene some parties (two at the least) whereby they bind themselves, each to other, in certaine articles, to both their contents, for their mutuall peace and comfort.

Differunt non re, sed modo rei promissio & fœdus. Fœdus est promissio solenni ritu fœderali vestita atq; firmata.

Parens in Gen. Chap. 15. v. 18.

For the forme and manner of it, it must be done with some solemnity; and herein stands the difference betweene a promise and a Covenant, for a Covenant is a bundle of promises, bound and knit up together in one tie and mutuall solemnity.

There is a Civill Covenant, which is a league or agreement *inter dimicantes*, betweene two or more parties being at variance,

Gen.

Gen.21.32. and a Religious or Sacred Covenant, which is a league or agreement, that GOD hath made with man for his Salvation, and that is two-fold:

I. That which GOD made at the beginning with our first Parents in the state of Innocencie, *Gen.2.17.* promising perfect felicity on condition of their perfect obedience. It is called *Fœdus naturale*, the Covenant of nature, because it was made by GOD with man at his first Creation, and because it is contained in the Law which is knowne to men by nature; and *Fœdus Legale*, the Covenant of workes, because workes were the condition of it: it did runne thus, *Doe this, and thou shalt live, and I will be thy GOD, Ezek. 20.11. Levit.18. Rom.10.5. Gal. 3.12.* winne it and weare it, obey perfectly, and live everlastingly. The two Sacraments of this Covenant, were the Tree
of

Gal.4.12.
The Law requireth,
1. Personall
2. Perpetuall
3. Perfect obedience
4. And from a perfect heart, and that under a terrible curse.

Book.II.

of knowledge respecting the Law, *Doe this*, and the tree of life respecting the promise, *Live*. G O D shadowed out this covenant also to the children of Israell in the wilderness of *Sina*, when he brought them out of *Aegypt*. *Moses* describes it, *Exod.19.* & 24. the blessings and curses comprehended in that Covenant are recited, *Levit.26. Deut.27.& 28.* It hath *rationem speculi*. It is a glasse to manifest and discover sinne and death, and so serves to humble men which are naturally proud, *Mat.19. 17.* and to make them flee unto C H R I S T for sanctuary, who perfectly fulfilled the Law for the Elect; in and through whom we may obtaine the Legall promises, *Rom. 10.4. Gal.4.4.* I will shake all nations, and the desire of all nations shall come saith the L O R D, *Hag.2.7.* to note unto us, (saith one) that a man shall never desire C H R I S T indeed, till he be first shaken.

Gal.3.24.

2. That

2. That which GOD of his singular grace made with man fallen. This is a free disposition of GOD whereby he promiseth eternall salvation by the death and mediation of his Sonne, that he may magnifie the riches of his mercy. This was revealed and delivered to our first Parents in the garden of Eden, immediately after the fall by GOD himselſe, and after was continued and renewed with *Abraham, Isaac and Jacob.*

It is called *Fœdus Evangelicum*, the Covenant of the Gospell, and the Gospell, *Rom. 1. 16.*

A New Covenant: Behold the daies come (saith the LORD) that I will make a new Covenant with the house of Israel, *Jer. 31.*

31. that is, with the whole Church, the whole Israel of GOD, as appeareth, *Heb. 8. 8, 10.*

The Covenant of grace, *Rom. 4. 16.* because nothing else moved GOD to make and establish

Book.II.

The first Covenant was of mans workes, the second of Gods grace, It is a compact made betweene God & man touching reconciliation and life everlasting by Christ, *Perk Gen. 3. 15.*

We need a new Covenant (saith Bishop Lake) that have broken the old, by our mutability before the fall, and through our imbecility since the fall.

it:

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it: it is not grounded upon our workes and worthinesse, but upon the free mercies of GOD, and all-sufficient merits of Christ, *Gal.3.18.*

Esay 54.10.

The word of
reconcilia-
tion.
2 Cor.5.19.

The *Covenant of peace*, *Ezek. 34.25.* & *37. 26.* *Peace*, *Rom. 10.15.* the *Gospell of peace*, *Ephes. 2. 17.* & *6. 15.* *Reconciliation with GOD*, and a *Testament*, because this reconciliation was ratified by the death of the Testator, *Heb. 9.16,17.*

It runs in these termes, *believe and repent*, and *Thou shalt be saved.* *John 3.16.* *Gal.3.11,19.* *Mar. 16.16.* The *Covenant of Grace* (saith D. Preston) is double: 1. Absolute, and Peculiar onely to the Elect, *Jer.31.33.* *Ezek.36. 26.* 2. Conditionall, which is common to all, and that is expressed in these termes; CHRIST hath provided a righteousness and salvation now, if you will believe, and take him upon these termes, that he is offered, you shall be saved, *Mark.16.16.*

The

The Sacraments which GOD gave to man in his corrupt estate were, either

Book.II.

GOD ever ordained Seales to make good his Covenant.

1. Before CHRIST, prefiguring Him.

2. After Him, as memorials of Him.

The Sacraments before Christ were of two sorts:

1. Either such as belonged to all sorts of people.

1. The Arke and Noahs preservation in it, *Gen.6.18. Heb 11.7. 1 Pet.3. 20,21.*

2. The Rainbow, *Gen.9.9, 11, 12, 13, 15, 16, 17.*

2. Such as were peculiarly appointed to the Jewes, some of which were

1. Extraordinary, during but once or a short time,

Book.II.

time, and answering,
either

{ To Baptisme
as the red
sea, the cloud
1 Cor. 10. 1,
2, 3, 5.

{ Or to the
L O R D S
Supper, as
the Manna,
the water
flowing out
of the rock.

2. Ordinary, as

{ 1. Circumcisi-
on, answer-
ing to our
Baptisme,
Gen. 17. 9,
11, 12. Col.
2. 11, 12.

{ 2. The Passe-
over, answer-
ing to the
L O R D S
Supper, *Ex.*
12. 13. 1 Cor.
The

The Sacraments after Christs
comming to continue till the
end of the world, are two :

1. Baptisme, *John* 1. 26.
Mar. 28. 19.
2. The Supper of the
L O R D, *Luke* 22. 19,
20. I *Cor.* 11. 25, 26.

These two Covenants of works
and Grace, doe both agree and
differ in severall respects :

1. They agree

1. In their Author,
G O D.
2. In the persons con-
tracting, G O D and
Man.
3. In the generall end
of them both, the
glory of G O D.
4. In the extrinsecall
forme, they both
binde.
5. They have both one
matter also for sub-
stance, on Gods part
mans happineise in
G both,

Book.II.

Therefore
this is called
Reconliati-
on as well
as Cove-
nant.

Cameron.
opuscul. miscell.

both, on mans part
obedience in both.

6. In nature, because
they are both invio-
lable on G O D S
part.

2. They differ.

(1 In kind: that was
a Covenant of ami-
ty betweene the
Creator and the
creature; this of
Reconciliation be-
tweene enemies,
for there was no
breach made be-
fore, as now there
is betweene us and
our G O D. When
we were enemies
C H R I S T died
for us.

2. In the speciall
end; for the end
of the Covenant
of nature is the de-
claration of G O D S
justice, of the Co-
venant

venant of grace,
the declaration of
G O D s mercede.

3. In the foundation :
for the foundation
of the covenant of
nature is the creati-
on of man, and the
integrity of humane
nature, of the other
the redemption of
man by Christ.

4. In the quality of
the persons con-
tracting : G O D
the Creator in the
first exacts his right
from a man pure
and perfect, but in
this offers himselfe,
as a mercifull Fa-
ther to a sinner
troubled with the
fight and fence of
his sins.

5. In the conditions :
workes are requi-
red in the first, faith

Book.II.

*Inuit Idem,
qui iubet.
Auson.*

God under-
takes in the
Covenant
of grace to
enable us to
walke in his
statutes, & to
performe
the condi-
tion hee re-
quires. He
works all
our works in
us, and for us,
Esay 26. 13.

in the other. *Adam*
was to make that
good of himselfe,
and by his owne
power: In the Co-
venant of grace,
G O D giveth what
he requireth, and
accepteth what he
giveth. *Fides impe-
trat quod lex impe-
rat. August. Enchir.
c. 117.*

6. In the forme of
sanction; the Co-
venant of nature
was published as
soone as promised,
but the Covenant of
grace was first pro-
mised, then a long
while after proclai-
med & ratified with
the blood of Christ.
In the object: that
7. is extended to
all men, this be-
longs to some cer-
taine

taine men by a singular reason; for although it is often promiscuously propounded, yet by a speciall propriety it belongs to them to which it is intended by GOD.

Rom 9,8

8. In duration: that is antiquated to them who are made partakers of this new one; this is perpetuall, therefore called often an everlasting Covenant, and admits of no end or variation for the substance.

9. In effects: that was deadly for a sinner, the *Ministry of death*; this is called a *quickning Spirit*, and is the ministration of *righteousnesse and life*;

Book.II.

A Covenant
in respect of
God, a Te-
stament in
respect of
Christ.

| 2 Cor. 3. 6, 7, 8,
9.

The Covenant of grace, is called in regard of the convention and agreement betweene God and man, a Covenant; in regard of the manner of confirming it, a Testament; being in many things like a Testament. For

1. As in a Testament or last will the Testators minde is declared; so is the will of God in his Word.

2. As in a Will so here, is a Testator which is CHRIST; a Legacie which is eternall life; Heires which are the Elect, an Instrument, which are the Scriptures; and Seales, which are circumcision and the Passcover, of the old, Baptisme and the LORDS Supper, of the new.

Thirdly, and principally, as a Testament is in force by the death of the Testator, *Heb. 9. 16, 17.* so the Covenant of Redemption, is ratified by the death of
CHRIST,

CHRIST, and this death by the effusion of blood was shadowed out in the Old, but consummated in the New Testament.

This Covenant is but one for
* substance, yet in divers respects and circumstances it is either Old or New.

Old as it is a reconciliation of the old people with GOD by CHRIST to be exhibited, new as it is a reconciliation of the new people with GOD, by CHRIST now exhibited in the flesh: in regard of the shadow it is called the Old, and in regard of the substance the New.

Old, because it is first in time and antiquity.

2. Because it is abrogated in part, *Heb. 8. 13.* *2 Cor. 3. 14.* being placed in ceremonies, which its time for oldness vanished away.

New, 1. In respect of the immediate Author CHRIST, *Luke 22. 20.* GOD was the

* *Deus loquens in veteri & novo; non est Generis in Specie, sed substantia in accidentia, Scilicet.*

the two parts of the Covenant, as were the condition & the obligation have ever beene the same in substance though not always in like manner dispensed.

S. John speaking of love calleth it a new Commandment and an old, *1 Ioh 2. 7, 8.* Old in regard of the substance, *Levit. 9. 18* because it was given to Adam, was a Law in Paradise, and because our

Book.II. Author of the other.

of request;
New because
renewed and
approved by
Christ, Ioh.

13.24 & 15

12 excellent

as new, it

makes us

new; it

should be

new & fresh

in our me-

mory.

Novum, quia

renovatum,

Bucan,

2. Because celebrated in a new manner, and new rites, and is never to be abrogated or disannulled.

It is new in respect of God and us.

1. In respect of God, because the Covenant is renewed as he promised in the seed of *Abraham*, which is with all the nations of the earth, *Gal. 3.8.*

2. In respect of us, because we are renewed thereby, *2 Cor. 5.*

17.

The Old Testament is called the Law, because the first and chiefe part of it is the Law of *Moses*; the New Testament is called the Gospell, because the first and chiefe part thereof, is the glad tydings of our Redemption, and the forme of the Covenant is in the one Legall, in the other Evangelicall. The Law was written in *Tables of stone*, *Exod. 31.18.* *2 Cor.*

3.5. but the Gospell is written in the *fleshie tables of the heart*, Jer.31.33. Heb.8.10.

The Old Testament is the Covenant of G O D which in types and shadowes prefigured CHRIST to come and to be exhibited, and by vertue thereof, Life everlasting was given by faith in CHRIST that was to come.

The giving of *Isaac*, of the promised Land, and all these promises, were but shadowes of the great promise, of the maine Covenant in CHRIST.

The New Testament is the Covenant of G O D, which (since the coming of CHRIST in the flesh) hath abolished those shadowes, and giveth life everlasting by faith in CHRIST that is come.

The old Covenant agrees with the Covenant of nature:

The Fathers had the same Covenant which wee have, they looked for immortality and had it promised.

They expected it by mercy & not by merit, they knew that Christ was their mediator to obtaine mercy as well as we, Ioh.8.36 Acts 13.38. Luke 1.71.

1 Cor 10.4. *Sanguis Christi propter amorem suum* Bernard.

CHRIST'S blood was effectually before existent.

Book .II.

*Cameron.
opuscul. miscell.*

1. In both, the parties contracting are G O D and Man.
2. Each hath a stipulation annexed to it.
3. The promise is the same in kind.
4. Both lead to C H R I S T.

They differ,

1. Because the *Covenant* of nature was contracted with all men, this with the Israelites onely.
2. That of nature was made as soone as man was created and had no *preludia*; the old *Covenant* long after, and had many *preludia* afore it.
3. That of nature onely binds to obedience due by the Law of nature, the old *Covenant* obligeth also to ceremonies.
4. Life is promised in both, but it is set forth in the one by the fruition of Paradise, in the other by the pos-

possession of the *Land of Canaan.*

5. The *Covenant* of nature is eternall, the old Temporary.

6. Both *Covenants* bring us to CHRIST; but that of nature doth not this *per se*, but * *per accidens*; this old one doth it, *per se*, for it is the true and proper scope of it.

7. The *Covenant* of nature was written in the heart, but the old in tables of Stone.

8. The *Covenant* of nature was made in Paradise, the other in Mount *Sina.*

9. There was no Mediator of that, this had a Mediator, *Moses, Dent. 5. 26, 27.*

10. That was made with all mankind when man was perfect, this with a certaine people after the fall.

* As it sheweth what a man oweth unto God, and how he must be punished if hee pay not the debt, whence it makes him looke to a mediator, when he sees himselfe unable either to pay the one or endore the other.

The

Book.II.

Polau. Syn-
tag.

Ephes. 2. 12.
13.

The Old and New Covenant agree ;

1. In the principall efficient cause, for there is the same Author of both, G O D, *Jer. 31. 31.*
2. In *causa prœcognita*, the inward impulsive cause, the mercy of G O D in both, *Luke 1. 54, 55, 72, 78.*
3. In the meritorious pro-catarctically cause, there is one and the same foundation of both Covenants, C H R I S T, *Heb. 13. 8. Rev. 13. 8.*
4. In the matter, there is the same thing promised in both, *Rom. 1. 1, 2.*
5. In the essentiall forme, in both Covenants there is a mutuall obligation of G O D and the faithfull, although of G O D S part it is free, of mans due, *Rom. 3. 22.*

6. In

6. In the end, which in both, is the glory of G O D and salvation of man, *Heb.11.8,9,10.*
7. In the subject, for G O D made both of them with the faithfull onely, *Rom.3.26.*
8. In the adjunct, the inter-nall obsignation, for both of them are sealed by the same H O L Y G H O S T to the faithfull, *2 Cor.1.22. Ephes.1.13.*

The Old and New Covenant differ.

1. In respect of the Author or Covenant-Maker which was not C H R I S T, but G O D the Father of the Old; or he made it then mediately and not Incarnate, now immediately and from his owne mouth.
2. In respect of the Mediator; *Moses* was Mediator of the Old, *Levit.26.46. Deut.5.27,28.*

They differ not essentially as the Covenant of works and grace, but modo administrationis, in the manner of administration.

Book.II.

*Non exigit à
quoquam
(saith Eras-
mus of the
Gospell) omni
Legu Mosai-
catum
ad sit vivida
fides.*

*Novum Te-
stamentum
in veteri est
velatum, &
veteri in novo
revelatum.
Austen.*

27,28. CHRIST of the
New, *Heb. 8. 6. & 9. 15.*
12.24.

3. In their quality.

1. In respect of liberty :
of old they had cir-
cumcision and the
Passeeover, which were
painefull and charge-
able Seales; and they
were burdened with
many carnall ceremo-
nies: we have bread
and wine, cheape and
easie seales in compa-
rison, and are freed
from the Ceremoniall
Law, *Col. 2. 14.* that
was a hand-writing
against us; the new is
a rest for us, *Matth.*
11. 28.

2. Clarity : the old was
obscure, *Heb. 9. 8.*
2 Cor. 3. 13, 14. con-
sisting in rites and ce-
remonies, whereby
CHRIST was derke-

ly

ly prefigured ; but the new is more plaine and perspicuous, *John* 1. 17. then the Spirit was distilled by drops, now there is a larger effusion of the Spirit, *Heb.* 8. 10. *Joel* 2. which is repeated, *Acts* 2. *Tit.* 3. 6. *Zach.* 12. 8. 2 *Cor.* 3. 12. they had the blood of CHRIST, but shadowed onely in the blood of bulls and goates, *Heb.* 9. 18. *Exod.* 24. 5, 8. we have the very blood of CHRIST it selfe, to seale unto our covenant, *Mat.* 26. 28. *Heb.* 9. 12. & 10. 4. *Zach.* 9. 11. *Cuius sanguis sistit omnem sanguinem*, as the Fathers say.

4. In their quantity: the new is larger and more extensive then the Old, in respect of

I. Per-

Novum Testamentum in veteri latet, & vetus in novo patet.
Luther.
The Old Testament is
inftar libri clausi.
Esa. 29. 11.
The New
inftar libri aperti.
Apoc. 5. 9.
Saith our learned
Wbuaeker.

Book.II.

Psal. 114. 2.

Esay 40. 27.

& 65. 18.

Isa. 2. 28.

Hag 2. 8.

Mat 10. 5. 6

Ireleatius

Ephel 2. 14.

Gal 3. 15.

2 Cor 3. 11.

Ephel 4. 13.

1. Persons; the Old Testament was appropriated to a few, and did belong properly to the nation of the Jewes alone, *Psal. 76.*
1. none but Israelites and Profelytes had part in the promise; the New extends to the Gentiles.

2. Places; that was proposed, as to one people; so *in angulo tantum mundi*, in one land of *Canaan*; this to all nations throughout the whole world.

3. Times; that was Temporary, and to endure but a while, *viz.* till the first coming of CHRIST; this is perpetuall and shall last from CHRISTs first, to his second coming, *Heb. 8. 6, 13.* & *10. 4, 9.* & *9. 12.*

How

How hath G O D then honoured us in these daies of the Gospell, who are herein beyond, not Heathens onely who were without G O D, and without the Covenant, but even beyond *Adam* in his innocency, and G O D s Ancient people of Israel; for we have a better Covenant then they had, made upon better promises, *Heb. 8. 6.* upon better termes and conditions, upon better evidences and assurances.

Since G O D hath thus abounded in love and mercy towards us, we therefore should abound in knowledge, faith, love, zeale, and care to worship G O D, publike-ly and privately, with joy and singlenesse of heart.

I have hitherto handled the severall Covenants comparatively; and that to give some light to the Covenant of Grace, which I shall now speake of in a speciall manner, as it is a Bundle of all the Promises.

The Covenant of Grace, is
ex-

Book.II.

* If the seals of the Covenant be stamped upon us, we are thereby secured from all evil, Ezek. 9.4. Rev. 7.3. & 9.4.

Hence are those gracious promises, that God is *our portion*, Jer. 10.16. & 51.19. Lam. 3.24. that is, all wee have to maintaine us in the world: and see his por-

tion, Deut. 32.9. that is, the chiefest thing he makes reckoning of.

He becomes our God to direct, protect, and bless us, and we become his people to serve, love, and obey him,

God saith so unto the Gentiles, Hos. 2.23. which the Apostle

expressed in these words, *I will be thy God, and thou shalt be my people, Jer. 31.33.*

In this Covenant God undertakes to free his people from all * evil, that may any way prove hurtfull to them, and to bestow all good things upon them, Temporall, Spirituall, and Eternall, Gen. 17.1,2. Levit. 2.6. 11,12. 2 Cor. 6.16,17,18. Heb. 8.10,11,12.

We promise to choose God to be our God, trust in him, love and feare him, and walke in obedience before him, Exodus 15.2. & 20.19. & 24.3,7. David calls God his Lot and Portion, Psal. 119.57. God is my portion for ever, Psal. 16.5,6. Psal. 142.5.

This was promised the faithfull in all ages, that God would be their God, and they should

makes use
of Rom. 9.
25, 26.
* *Wing Ia-
cobi* Haffs.

should be his people, *Exod.* 29.
45. *Revel.* 21. 3. 7. *Zach.* 13. 9.
Ezek. 36. 28. *Jerem* 31. 1, 33.
1 *Chron.* 17. 13. & 22. 10. All
the particular promises depend
upon this maine Charter, that
G O D is our G O D: one * ob-
serves; that throughout all the
Scripture, all the mercy promi-
sed, and every promise wherein
any happinesse is contained, hath
this Seale, [*and I will be their*
G O D, *and they shall be my peo-
ple.*]

If we could stedfastly beleewe
and rest upon this promise, we
should finde more true comfort
in it, then in all the world be-
sides.

This is the top of mans feli-
city, when G O D takes him
into Covenant. When G O D,
Levit. 26. had spoken much by
way of promise to his Church,
as *That hee would give them raine*
in the due season, &c. That hee
would set his Tabernacle among
them, &c. at length he concludes
all

Book. II.

Psal. 144. 12.
13, 4.

Verse 15.

Deut. 33. 29.

The immu-
nities and
priviledges
of those that
have God
for their
God.

all with this, verse 12. *I will walke among you, I will even neighbour with you as it were, and I will be your GOD, and yee shall be my people.* David having prayed for many temporall blessings in the behalfe of his people, *That their sonnes might be as plants, their garners full, &c.* at length he windeth up all with this *Epiphonema*, or conclusion, *Happie is that people that is in such a case*; but presently comes with an *Epanorthoma*, or a correction of his former speech, *Yea rather, happy is that people whose GOD is the LORD*: as if he had said, that indeed is a happinesse in some kinde, but nothing to this; that is but Temporall, this is Eternall. The honour and happinesse of a nation and people, *Psal. 33. 12.* and also of particular persons, *Psal. 65. 4.* lyes in this, that they have GOD for their GOD. He that is in speciall Covenant with GOD, all that is in GOD is for him; his

his truth for his security; his love for his comfort; his power for his protection; his wisdom for his direction; all that is in CHRIST is his: his love, his graces, his merits. He is his Saviour, Redeemer; The HOLY GHOST is his Comforter, dwells in him, to teach him and guide him into all truth, and to seale up the promises to his heart. He hath the guard of Angels, *Heb.1.14.* Dominion over the creatures, and free use of them both for necessity and * delight, *Heb.2.7,8.* *1 Tim.4.2,3.* *All things are his, and he is Christs,* *1 Cor.3.22,23.* GOD calls such as are in Covenant with him, *His Treasure,* *Psal.135.4.* *His peculiar people.* *Exod.19.5.* *Dent. 14.2.* *His love for delights* *Cant. 76.* *The Lot of his inheritance,* *Dent.32.9.* *His hidden ones,* *Psal. 83.3.* *His Jewels,* *Mal.3.17.* *Hee that toucheth them, toucheth the apple of his eye,* *Zach. 2.8.* *They are his beloved,* *Psal. 108. 6.* &

* It is promised as a blessing evē unto Gods people, that there should be boyes & girles playing together in the streets of Ierusalem, *Zach 8 5.* and that they should have liberty to invire, and entertaine either other. *Zach.3 10.*

Book.II.

Icr. 31. 20.

127.2. As the signet upon his right hand, Cant.8.6. Esay 49. 16. Hee dwelleth with them, Ioh. 14.23. He followeth them whithersoever they goe, Iosh.1.9. He stands at their right hand, Psal.109.31. And holds them up by it, Psal.73. 23. He covers them under his pavillion, Psal. 27. 5. Hee keepes their feet, 1 Sam.2.9. Their very bones, Psal.34.20. Hee counteth their wandrings, Psal.56.8. Hee numbred their haire, Matth.10. 30. Hee bottles up their teares, Psal.56.8. If they doe but sigh, Hee observes it, Psal.38.9. He is the shield of their helpe, the sword of their excellencie, Dent.33.29. Hee is their hope, their helpe, their health, Psalme 71. 5. Joel 3.16. Jer.17.7. Their Rocke, their Refuge, Psal.62. 2,6,7. Hee will teach them in the way that they should choose, Psal.25.12. And make them perfect in good workes, Heb.13. 21. 2 Thess. 2. 17. Hee will give them their hearts desire, Psal.37.4. Pro.10.24. His eye is ever

ever upon them for good, *Psal.33.*

18. The Prophet comprehends all in that one verse, *Psal.84.11.*

The LORD GOD is a Sunne, and shield: the LORD will give grace, and glory: no good thing will hee withhold from them that walke uprightly. A Sunne for consolation, a Shield for protection. A Sunne to give them life, a Shield to defend life given. A Sunne to make them fruitfull in all good, a Shield to preserve them from all evill. He will give not onely temporall blessings, as it followeth there, no good thing, &c. but he will also bestow upon them grace here, and glory hereafter, even that grace that shall be once glory. Godlinesse is profitable to all things, (saith the Apostle) having the promises of both lives, of temporall things for this life, and of spirituall and eternall things for the life to come.

1 Tim.4.8.

Since then the happinesse of a Christian consists in this, that

Let us resolve to be Gods and

G O D

Book.II.

enter into
Covenant
with him,
Iosh 24.14.
Nehem.5.13
Nehem 9.
2 King.23.3.
2 Chron 34.
34. 2 Chron.
15.12. is a
speciall
place:there
was a Cove-
nant, yea an
oath upon
the Cove-
nant, a Bond
upon a Bond
Psal.119.106

G O D is his G O D, every one should labour to secure this maine point, and try whether he be in speciall Covenant with G O D. To this duty the Apostle exhorts us, when he bids us, *Give diligence to make our calling and election sure*, 2 Pet.1.10.& 2 Cor. 13.5. he saith, *Examine your selves, whether yee be in the faith, prove your owne selves.* And indeed there cannot be a better evidence, that we are in the Covenant then this, that we are in the faith, or that faith is in us, for so are those words to be understood.

For the Covenant of grace runs all upon promises, *I will give thee, &c.* now faith answers the promise; for the promise is to be beleaved: *Abraham* beleaved in the L O R D, and therefore G O D reckoned him, as a man that was righteous, *Gen. 15. 6.* and accepted him to be a partaker of the Covenant. Every beleever is within the Covenant.

He

He that hath a true and saving Faith which worketh inwardly by purifying the heart, *Acts 15. 9.* and outwardly by Love, *Gal. 5. 5.* may certainly conclude that GOD is his GOD.

We may know likewise, that we are in Covenant with GOD, by this, if wee labour to keepe Covenant with him, *Psal. 103. 18.* if our greatest care be to please him, and our greatest feare, least we should offend him. If we have chosen him, it is certaine hee hath chosen us, for so *Cyril* interprets that place, *Iohn 15. 16.* *You have not chosen mee, but I have chosen you,* that is, (saith he) in regard of priority, I have chosen you first.

1. Ioh. 4. 19.

There is a threefold Choosing of GOD.

1. In opinion to prize and esteeme him above all other delights, when with *Paul* wee count all things as drosse and dung, nay dogges-meat (as the

God be.
shewes him-
selfe on that
man, that in
true desire
would have
God for his
God.
M. Harris.

H

* Ori-

Book.II.

* Σκύαλα,
garbage and
filth that is
throwne out
to dogges.
Ignarus
(that holy
Martyr) cal-
led Christ
his love: my
Love (saith
he) was Cru-
cified.

* Originall hath it) *in com-
parison of CHRIST, Philip.*
3.8.

2. In affection, if we love him
above all; when we can say with
the Spouse, *Cant. 1.7. O thou
whom my soule loveth:* or with
*Peter, LORD thou knowest that
I love thee, Joh. 21. 16.*

3. In practise, when we choose
his waies, as *David* saith, *I have
sworne and will performe it, that I
will keepe thy righteous indgements,*
Psal. 119. 106.

If upon a diligent scrutinie
into our owne hearts and waies,
we finde GOD hath the chiefest
command over all our thoughts,
affections and desires, and that
wee are truely ingrafted into
CHRIST by faith; wee
should then prize the Cove-
nant, and improve it to all holy
uses.

1. We should highly prize the
Covenant.

We should say with *David*,
*What am I, or what is my father's
house*

house, that I should be raised hitherto? We should rejoyce in this, that the Great and mighty G O D will enter into Covenant with us, every promise should be precious unto us. That noble Emperour *Theodosius* thought it a greater honour, to be *Membrum Ecclesie*, then *Caput Imperij*, a member of the true Church, then Monarch of the world. *Salomon* in the booke of his repentance, prefers the title of *Ecclesiastes*, a Preacher, or reconciled Penitent, before the title of the Sonne of *David*, King of *Jerusalem*.

When *Charles* the fifth, Emperour, in a challenge to *Francis* the first King of *France*, commanded his Herauld to proclaime him with all his Titles, stiling him the Emperour of *Germanie*, King of *Castile*, *Arragon*, *Naples*, *Sicilie*, &c. *Francis* commanded his Herauld to call him so often King of *France*, as the other had titles by all his Countries,

*Abbot his
Geography,
and Grim-
ston.*

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implying that *France* alone, was more worth, then all the Countries which the other had. So when the wicked brag of their Honours, Livings, and great Lordships, a child of G O D may say, that G O D is his, he is his portion, and oppose this to all other dignities whatsoever. For when a man hath G O D, he hath all, hee is Blessednesse it selfe; when hee comes into the heart, all comforts come along with him. The Child of G O D may view the Heavens, and say, my Father made them; hee may behold the workes of providence, and say, my Father feeds, cloathes and preserves all the creatures in the world: if he be in prosperity, he may say, G O D hath yet reserved greater goods for mee; if in adversity, hee may say, C H R I S T hath endured much more for my sake. The Word and Sacraments are his: Hee may goe boldly to the throne

of

of grace, *Heb. 10. 22.* and aske almost what hee will in the name of CHRIST, *Marke 11. 24.* All his infirmities shall be borne withall, all his indeavours accepted. He may expect protection in dangers and distresses, *Psal. 80. 14, 15, 16.* Every one protects their owne, *I am thine* (saith David) *save mee,* *Psal. 119. 94.* He may looke to have his wants supplied, *Psal. 23. 1, 4.* He may boldly challenge Sin, Death, Hell, the Divell, and victoriously triumph over them all with the Apostle, *1 Cor. 15. 55, 56, 57.* and say with David, *The LORD is my light and my salvation, whom shall I feare, the LORD is the strength of my life, of whom shall I be afraid?* *Psal. 27. 1.*

2. We should also improve the Covenant for all holy purposes.

We must with boldnesse and reverence challenge the Covenant of grace. There cannot

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Gods covenant with his people is a covenant of mercy, therefore these two are often joined together in Scripture, *1 King. 8. 23.* *Dan. 9. 4.* and elsewhere. 1. Mercy induced God to make it. 2 He administers this Covenant with a great deale of mercy, 1 accepting a little, 2 giving that little, 3 passing by many provocations. *Psal. 31. 7. 9.* *Psal. 36. 7, 8, 9.*

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be a more forcible argument in prayer, then to pleade G O D S Covenant and the interest wee have in him. Our Saviour, *Matth. 6. 9.* teaching us to pray, bids us to say *Our Father*, as if hee should say, presume not to aske any petition of G O D, till thou canst so conceive and be perswaded of him. Those then who are G O D S children may pray with confidence unto him, as a Father: *ipsum nomen orat pro nobis*, The very name makes supplication for us.

THIS our Saviour C H R I S T prayed, *O my Father*, three severall times, *Matth. 26. 39, 42, 44.* and *My G O D, My G O D, Matth. 27. 64. Psal. 22. 1.* The Papists urge their owne merits, and merits of Saints, in their prayers, but G O D S people have still urged Covenant, *Gen. 32. 9. Nehem. 1. 6. 10, 11. 2 Chron. 14. 11.* & 20.

6,7. *Psal.* 16. 1,2. *Psal.* 18. 1,2,
3,6. *Psal.* 22. 1. & 116. 16,
Joh. 17. 6,9,10. *Dent.* 9. 27. 1 *Sam.*
12. 22. *Jer.* 14. 21.

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Psal. 74. 20.
& 94. 14.

Unite my heart, saith *David*,
to thy feare, *Psal.* 86. 11. as if he
should have said, LORD thou
hast promised to give mee one
heart; behold I finde my heart
divided, disjoynted; unite it
I beseech thee: so those that
are within the Covenant may
goe to GOD, and say, LORD
give mee wisdom, faith, pa-
tience, for the discharge of my
duty toward thee: my heart is out
of order, LORD mend it; it
is thy bargaine, thine owne Co-
venant; O doe it for thy names
sake. GOD takes it well, if
we mind him of his Covenant,
and presse him with his pro-
mise.

Phil. 4. 6.

Psal. 119. 125.
176.

Wee should also aggravate
our sinnes in confession, by this,
that wee have sinned against
Covenant, hand and seale;
our sinnes in that respect are

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Amos 3. 2.
Rom. 2. 9.

worse then the sinnes of Pagans or Heathens: they sinne but against Creation, wee against Covenant; whore-dome is worse then fornication.

When wee are tempted to the committing of any sinne, the Covenant should be a curbe to us: wee should say, no; I must now lye no more, sweare no more, breake the LORDS day no more; it is against my bargaine: such a LORDS day, in such a Congregation, before such and such witnesses, I tooke the Sacrament upon it, that I would doe so no more: when wee are taken off from any duty, the Covenant should spurre us on, wee should remember that wee have taken presse money and earnest as it were from GOD in our Baptisme, that wee will be for him, that wee have often renewed our first Covenant in the Sacrament, and therefore there should

In the preface to the Commandments, this is premised to provoke their subjection to the whole Law. I am the LORD thy GOD, Exod. 20. and againe, Levit. 18. 15.

should be no flinching from our
bargaine.

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I am the
LORD
your GOD,

ye shall (therefore) doe my iudgements, and keepe my ordi-
nances, and this was the reason of the peoples resolution in
Joshua's time, 24 17, 8. For the LORD is our GOD, &c. there-
fore will we also serve the LORD, for he is our GOD.

H 5

CHAP.

This second Table contains the Speciall Temporall Promises

Speciall promises in regard of a mans selfe.

Temporall

1. In regard of evil

1. In generall

Afflictions, dangers,

2. To qualifie them if they do come

by correcting

3. For good

2. Speciall

2. Temporall Promises.

1. To prevent them.

1. In great wisdom which is seen in
2. In love

1. The meetnesse of correction.
2. The just measure and continuance thereof.
and tenderness.

1. General to makethem happy.

1. To try them.

2. To purge sin.

3. To quicken Graces.

1. Faith.
2. Hope.
3. Patience.

The use of faith in respect of these promises concerning afflictions in general.

3. To helpe us to beare them and in due time to remove them.

2. Speciall

1. Sicknesse

1. To prevent it.
2. To helpe in it.
3. To take it away.

2. Povertie.

3. Famine

Promises to Succour in Deliver from.

4. Warre, to preserve from it.

5. Captivity

Promises to Comfort in Deliver out.

6. Witchcraft or the possession of the Divell.

7. Oppression.

2. In regard of good

3. In speciall for

1. In generall, to supply any thing needfull.

1. Name

1. Honour.
2. A good name.

2. Body

1. Long life.
2. Health.
3. Safety.
4. Peace.
5. Sleepe.
6. Food, raiment.

3. Estate

1. Wealth.
2. Good successe and prosperity

1. To their persons.
2. To their purposes.

4. Calling

Promises To diligence in it

1. Abundance and plenty.
2. Protection.
3. Promotion.
4. Good success.
5. It builds the house.
6. It makes the inheritance.

CHAP. II.

Of Speciall Temporall Promises.

I. Temporall Promises in regard of evill things :

I. In Generall.

Afflictions and Dangers ;

I. To prevent them.

G O D will preserve his children
from Afflictions and Dan-
gers.

HE is a Buckler, Gen.15.1.
HE Pro.2.7. & 30.5. to keep
them from all evill, to
cover and compasse them round
about, Psal.5.11,12. Psal.8.2. A
wall of Brasse, Jer.1.18. and A
wall * of Fire about his children,
Zach.2.5.

Psal.32.10.
Job 1.10
* He saith,
not (saith
Theolore) a
wall of stone
or of brasse,
but of fire,
that it may
both fray a
fame of and
keepe of toe
at hand, that

it may not onely protect them, but destroy their enemies, Non
saxum, non ahenum, sed ignem, qui & communem accendit, & minus
terreat.

As

Book.II.

As the mountaines are round about Jerusalem, so the LORD is round about his people, Psal. 125.2. There shall no evill befall thee, neither shall any plague come nigh thy dwelling, Psal.91.10. The LORD shall preserve thee from all evill, Psal. 121.7. There shall no evill touch thee, Job 5.19.

Ezra 8.32,31
Gen.32.

God will be with his in the fire, as he was with the three children: and in the water, as he was with Moses and Iouah.

* By floods of waters, the Scriptures metaphorically expresse great dangers, and violent troubles, Psal. 42. 7 Rev. 17.15 Esay 59.19.

GOD hath promised to protect his children in *all their waies*, Psal.91.11. and to preserve them in greatest dangers by *Sea or land*.

Fire and water are two mercilesse enemies, yet the fire shall not burne, nor the waters overflow them, as GOD hath promised, Esay 43.2. They must not passe by these, by the fire and by the water, but *through the fire and through the water*, neither is here water mentioned onely but *floods or rivers* of water, nor fire onely but a *flame* too. Surely in the * *floods of great waters they shall not come nigh unto him*, Psal. 52.6. An asseveration is added to

to confirme their hearts, and to shew the truth of the promise.

Though the earth and the heavens be shaken, yet GOD will be the hope of his people, Joel 3.16. And they shall be hid in the day of his anger, Zeph.2.3.

Therefore such who are in Covenant with GOD may looke to be freed from evils and dangers, if it be for their good; and in the valley of the shadow of death may assure themselves of GODS mercifull omnipotent presence, *Psal. 23.4. Psal.73, 26. Psal.91.15. Esay 43.2.*

2. *To qualifie them if they doe come.*

GOD will qualifie Afflictions to his children.

He will correct them.

1. In great wisdom, which is seene in two things:

1. In

Book.II.

1. In the meetnesse of correction, Heb.12.9, 10. Furthermore wee had fathers of our flesh, which corrected us, and wee gave them reverence: shall wee not much rather be in subiection to the father of spirits and live? For they verily for a few daies chastened us after their owne pleasure; but hee for our profit, that wee might be partakers of his holinesse. Earthly Parents oft correct their children after their owne pleasure to satisfie their will: but GOD our heavenly Father in great wisdom considereth, with what correction, and when to chastize his, so as may be most for their profit, yea the best profit,

to

Πατριματα
ματριματα
nocumenta,
documenta.
Schola cruci-
culi, schola lu-
ci. Detrimen-
ta Corporum,
incrementa
virtutum.
Gregory.

to repaire his image
of holinesse in them.
2. In the iust measure
and continuance there-
of, *Ier.* 46. 28. & 30.
11. *Esay* 27. 7, 8.
I Cor. 10. 13. they shall
not be tempted above
their strength, GOD
will not lay more on
man then is meet, that he
should enter into iudge-
mēt with God, *Iob* 34. 23

Psal 119. 75.

Affliction is mo-
mentany, CHRIST
comforts his Disciples
with the shortnesse of
afflictions, *Joh.* 16. 16.
GOD will not keepe
his anger for ever, *Ier.*
3. 12. *Ezek.* 16. 42.
Micah 7. 18. nor cast
off for ever, *Lam.* 3. 31.
David had great ex-
perience of this, as he
often professeth, *Psal.*
30. 5. *Psal.* 103. 9. The
rod of the wicked shall

Esay 10. 25.
& 36 20. *Chs.*
54. 7, 8. Chap
57. 16.
Hos. 6. 2. *Heb.*
10. 37. *I Per.*
1. 6. & 5. 10.

not

Book.II.

God hath
the wisdom
of a Father,
and the
bowels of a
Mother.

Jer. 31. 21.
A child ne-
ver sits so
much on his
mothers lap,
and in her
bosome, as
when sick; so
the Spouse
being sick of
love, that is,
in some mi-
sery, Christ
stayeth her
with st. goss,
comforts her
with apples;
his left hand
is under her
head, and his
right hand
doth embrace
her, Cant. 2.
5. 6.

not rest upon the lot of
the righteous Psalme
125. 3.

2. In love and tenderneſſe,
GOD compareth him-
ſelfe to a Father, *Psalm.*
103. 13, 14. to a Mother,
Eſay 49. 15, 16. I will not
execute the fierceneſſe of
mine anger, for I am
GOD and not man, *He-*
ſea 11. 9. and in the 8.
verſe he ſaith, His heart
is turned within him, his
repentings are kindled toge-
ther. GOD there imi-
tates parents (ſaith *Theo-*
doret) when any miſery
is upon a child, their
bowels yearne more.
There is an ex-
cellent expreſſion in
Judg. 10. 16. His ſoule was
grieved for the miſery of
Iſrael. He doth not afflict
willingly, nor grieve the
children of men, *Lam.* 3.
33. Judgement is called
his

whi
his
ons.

his Strange worke, *Esay*
 28.21. which wee in-
 force him unto. *Atq;*
dolet quoties cogitur esse
ferox. In all their afflicti-
 ons hee is afflicted, *Esay*
 63. 9. Affliction cannot
 separate from his love,
Rom. 8.35,39. He preser-
 veth their teares (as pre-
 cious liquor) in his bottle,
Psal. 56.8. See *Psal.* 116.
 15. *Psal.* 31.7. *Psal.* 38.9.
Psal. 145.8,9.

3. For good.

G O D afflicts his children for
 their good.

There are many benefits,
 which G O D promiseth, and
 his Spirit worketh by afflicti-
 ons.

Afflictions
 are sanctifi-
 ed to the
 godly.

1. Generall: they are bles-
 sed whom the L O R D
 correcteth, *Behold happy*
is the man whom G O D
correcteth: therefore de-
spise

Qui excipitur a numero flagellatorum, excipitur a numero filiorum. He that escapes his affliction, may suspect his adoption. *Deus unicum habet filium sine peccato, nullum sine flagello.*

Rev. 3. 19.

* 2 Cor. 4. 17.

Who can shew a richer and fuller expression in Tully or Demosthenes, then is in the Greeke, where there is both an an elegant Antithesis and double hyperbole beyond en-
glishing.

A TREATISE

spise not thou the chastening of the Almighty, Job 5. 17. the like promise we have, Jam. 1. 12. Psal. 94. 12. Whom the LORD loveth hee correcteth, even as a father the sonne in whom hee delighteth, Pro. 3. 12. Quem unice diligit, whom he cockers above the rest of his children: so the Hebrew word signifieth. That Sonne in whom hee is well pleased, saith Mercerus, quem approbat, whom he makes his white boy, so Theophylact interprets, Heb. 12. 6. The Originall there παιδὸς chastize, is derived from παῖς a sonne or childe. Our light affliction * which is but for a moment, worketh for us a farre more exceeding and eternall waight of glory. Wee shall have for Affliction,
Glory,

Glory ; For light affliction, Heavie, Massie, Substantiall Glory, a waight of Glory ; For Momentany affliction, eternall Glory. He addeth also degrees of comparifon, yea goeth beyond all degrees, calling it *More excellent, farre more excellent, an exceeding, excessive, eternall weight of Glory.* See *Rom.8.18. Acts 14.22. 2 Tim.2.12. 1 Cor.11.32. Matth.5.10, 11. Luke 6.22. 1 Pet.3.14. & 4.14. Jam.5.11. Psal.119.71. Lament.3.27.*

2. Speciall.

1. Afflictions are trialls : the godly by them have experience of their frailties and graces, and come to know God and

Book.II

Iam.1.3.

Deut.8.2,3,
16.

and themselves ,
 2 Chron.33.13. This
 is oft set out by this
 comparison of gold
 and silver tried by
 the fire, Zach.13.9.
 Prov. 17.3. Psal.
 66.10. 1 Pet.4.12.
James calls afflictions
 temptations ,
 because they serve
 to try what is in
 us. G O D led the Is-
 raelites forty yeares
 in the wildernesse,
To prove them, and
to know what was
in their heart : that
 is, that they might
 know, saith *Junius*.
 The skill of a Pilot
 is unknowne but in
 a tempest : the va-
 lour of a Captaine
 is unscene but in a
 battell , and the
 worth of a Chri-
 stian is untried but
 in

in triall and temptation.

2. They shall purge sinne, they are soveraigne medicines to kill spirituall diseases. GODS children shall come out of the fornace of affliction much more refined and purified, as *Iob* did, and lose nothing but their drosse. By this the iniquity of *Jacob* shall be purged, and this is all the fruite to take away his sinne, *Esay* 27.9. I will purely purge away thy drosse, and take away all thy tinne, *Esay* 1. 25. Many shall be purified, made white, and tried, *Dan.* 12. 10. Wee know that all things worke together for

Book.II.

That one v.
35. of 11. of
Daniel, And
some of them
of understand-
ing shall
fall, to try
them, and to
purge, and to
make them
white: shew-
eth that
thesewere
the three
chiefe ends
of their af-
flictions:

1. To try
what drosse
of corrupti-
on & what
sound met-
tall of grace
was in them.

2. To purge
out the cor-
ruption
which was
yet found
remaining
in them.

3. To make
them more
beautifull
and shining
in grace.

for good to them
that love GOD,
to them who are the
called according to
his purpose, Rom. 8.
28. Wee, that is,
not only I and you,
but all the faithfull
know, have great
proofe of it by dai-
ly experience, that
all afflictions (for of
them he specially
speaketh) how ma-
ny or how great
soever they be, shall
procure and further
our chiefest good,
the welfare and
happinesse of our
soules. See *John*
15.2. *Prov.* 20.30.
Psal. 119.67. *Esaie*
4.4. *Iob* 33.16,17.
& 36.8,9,10,15.
Hosea 2.6,7.

3. They quicken gra-
ces, they make us
par-

partakers of GODS
holinesse, and bring
forth the quiet fruit
of righteousness, Heb.
12.10,11. The in-
ward man is re-
newed by them,
2 Cor.4.16.

I. Faith is exer-
cised in be-
leeving most
assuredly the
promises that
G O D hath
made of our
deliverance ,
that the triall
of your faith
being much
more pretious
then of gold that
perisheth, though
it be tryed with
fire , might
be found unto
praise and glo-
ry at the appea-
ring of J E S U S
C H R I S T.

God afflicts
his people,
that they
might trust
in Him.
Zeph.3.13.

Book.II.

Hos. 5. 15.
Psal. 107. 6,
13, 19. Esay
26. 16.

CHRIST.
Faith is as
much advanced by afflictions, as gold by fire. The 11. Chapter to the *Hebrewes* proveth this. Afflictions (saith one) cause us to seeke out GODS promise, the promise to seeke faith, faith to seeke prayer, and prayer to find GOD.

2. Hope in assuring her selfe of the reward promised to them that suffer patiently ;
Tribulation worketh patience ;
patience, experience,

G o
beare
to ren

rience, and experience hope,
Rom.5.3,4.

3. Patience is exercised in bearing quietly. Tribulation worketh patience, as was said, Account it all joy, when yee fall into divers temptations; knowing this, that the triall of your faith worketh patience, Iam.1.2,3.

3. To helpe us to beare them, and in due time to remove them.

G O D promiseth to helpe us to beare afflictions, and in due time to remove them.

I

Though

Book.II.

Psal. 73. 23.

2 Cor 7. 3.

The LORD
also will be
a refuge for
the oppressed,
a refuge in
time of trou-
ble, Psal. 9. 9.
See v. 18.
Psal. 46. 1, 2,
3 Unto the
upright there
arise lights
in darknesse,
Psal. 119. 4.
that is com-
fort in affli-
ctions.

Though he fall hee shall not be
utterly cast downe, for the LORD
upholdeth him with his hand, Psal.
37. 24. As their afflictions abound,
so shall their consolations also,
2 Cor. 1. 5. They shall have the
Comforter himselfe, Ioh. 14. 16.
Ioh. 15. 26. & 16. 7. GOD of-
ten promiseth to his people to be
a sure and speedy helpe in all
troubles, David had great expe-
rience thereof.

The booke of Psalmes is full of
those speeches: GOD is my Rocke,
my Tower, my Refuge, my Shield
and Buckler, my Health and
Strength, Psal. 18. 2. Psal. 31. 3.
Psal. 71. 3. Psal. 94. 22. & 73. 25,
26. All which speeches shew, that
what helpe any man in any dan-
ger, may finde in any earthly
meanes whatsoever; GOD is
the same and much more to all
his people in all their necessities,
bodily or spirituall.

The like are those speeches, that
GOD will lighten our darknesse, he
will keepe the feet of his Saints, he
will

will not forsake them, nor forget their complaint, that they shall not be confounded in the time of trouble: Hee will hide them in his pavillion, Psal. 27. 4, 5. And cover them with his feathers, Psal. 91. 1, 4. His Angels shall pitch their tents about them, hee will set them up on high from such as rise against them, he will heale their wounds, Ier. 30. 17.

G O D sees our affliction and knowes it well, Exod. 3. 7. Hee heareth our sighs, and remembring his Covenant helps us, Exod. 2. 23, 24, 25.

All afflictions come from him, the Almighty hath afflicted mee, saith Naomi, Ruth 1. 21. it is often called the Chastening of the L O R D. When we are iudged, saith the Apostle, we are chastened of the LORD, 1 Cor. 11. 32. And the same G O D which imposed the affliction, takes it away, Deut. 32. 39. 1 Sam. 2. 6, 7. Job 5. 18.

Heb. 12. 5.

Book.II.

Psal. 37. 39.
40.

*Una eademq, manus, vulnus
operamq, tulit;*

GOD will be the strength of the righteous in their trouble, and their salvation out of trouble. David had great prooffe hereof, and therefore after a mighty deliverance, composed that excellent Ps. 34. See 7, 17, 19. verses.

I know the thoughts that I think towards you, saith the LORD, thoughts of peace to give you an expected end, Jer. 29. 11. Reioyce not (saith the Church) against me O mine enemy. When I fall, I shall arise, when I sit in darknesse, the LORD shall be a light unto mee, &c. Micah 7. 8, 9. Light is sowne for the righteous, and ioy for the upright in heart, Psal. 97. 11. The latter part of the verse expounds the former; by light is meant ioy, and by righteous the upright in heart. Ioy is sowne for these, and as sure as an harvest followes a feeding; so to these comfort followes mourning, If wee sow in teares, we shall reape in ioy.

I will be content (saith D. Hall) with a wet spring, so I may be sure of a cleare and joyfull harvest.

Your sorrow shall be turned into joy, Joh. 16. 20. if CHRIST had onely promised that their sorrow should be mitigated or shortly ended, it had beene a great comfort, but this ministreth abundant consolation. Never was Gold-smith more curions and precise to watch the very first season, when the gold is thoroughly refined and fitted for use, that he may take it out of the furnace; then our gracious GOD waites in such cases with an holy longing, that he may have mercy upon his children, and deliver them. *He shall deliver thee in sixe troubles, yea in seaven there shall no evill touch thee, Joh. 5. 19.* Many of the Learned say, that here by sixe and seaven, the Spirit of GOD alludeth unto the daies of the LORDS worke in Creating the world, and his resting on the

Mal. 3. 3.

Esay 30. 18.

Book.II.

*Numbers def-
niti pro inde-
finitu.*

seventh day ; that so must his ser-
vants labour under afflictions all
the daies of their life, and shall
rest from those labours in the per-
petuall Sabbath. Rather sixe or
seaven are to be understood in-
definitely, certaine numbers for
uncertaine things : seaven referred
to humane evils importeth many,
Pro.24.16.

See *Psal.91.14,15. Pro.11.8.*
Psal.50.15. Psal.149. 4. 1 Cor.
10.13. 2 Cor.4.8.

Faith loo-
keth unto
God, and
acknow-
ledgeth his
hand in all
afflictions,
Amos 3.6.
and this will
cause pati-
ence, *1 Sam.*
3.18. Psal.39
19. Iob 1.
21. Hof.6.1.

The meditation of these gra-
cious promises may comfort
G O D S people in trouble. G O D
assures me, hee will lay no more
upon me, then I shall be able to
beare, either my burden shall be
made lighter, or my faith stron-
ger.

We should goe to the L O R D
then in our afflictions, and say,
L O R D, it is part of thy Cove-
nant to deliver me from such a
crosse and calamity ; L O R D
thou hast said, that the rod of the
wicked shall not rest upon the lot of

the Righteous; that thou wilt afflict, but in measure, according to our strength, and for our good. O sanctifie thy hand unto me, give me faith and patience to waite upon thee, wisdom to make a good use of this chastizement; let it purge mee from my drosse, and breed the quiet fruit of righteousness.

The end of chastizement is amendment of life, whence it receiveth the name of correction, which signifieth to set right or streight. Therefore we must first labour to finde out the sinne, for which **G O D** correcteth us. For which purpose let us remember that place, *Iob 36. 9. If they be tyed with the cords of affliction, then will I shew them their workes and their sins.* When we have found it out, let us be humbled for it, make our peace with **G O D**, and reforme our selves, *Joh. 5. 14.* and then we may expect comfort from **G O D**. This the **L O R D** both promised and performed to *Job*,

God hath made a sweete promise of giving liberally even wisdom to behave ourselves under the crosse, if we aske it.
lam. 1. 45.
See Ier. 33
2. Lam. 1.
39. 40.

Iob 11. 14.

Book. II.

and in him to all that are afflicted. *Zophar telleth Job, that which G O D himselfe did make good at last: If iniquit be in thine hand, put it farre away, and let not wickednesse dwell in thy tabernacles.* It must be the care of the afflicted to purge his hand and house of all manner of wickednesse and sin. Then it followeth, verse 15. *Thou shalt lift up thy face without spot, yea thou shalt be stedfast and not feare,* that is, Thou shalt enjoy the comfortable assurance of the remission of thy sinnes, and shalt rest perswaded, that the staine thereof is quite done away before the L O R D. And for his outward estate hee addeth, ver. 16. *Thou shalt forget thy misery.* He shall be quite freed from all the trouble of it, *Thou shalt remember it as waters that are past:* which cause the meddowes to be more fat and fertile, then they would have beene, ver. 17. *Thine age* (saith he) *shall be clearer than the noone day, thou shalt shine forth* and

be as the morning. The comfort of a sinner reformed by corrections, shall be plentiful and excellent as the brightness of the noone-tide sun, and withall, constant, durable, and on the growing hand, as the light of the morning.

Faith makes us depend on GODS promises in our afflictions, and patiently expect the issue that he will give, and that without prefixing any time, for *Hee that beleeveeth doth not make hast,*

* *Esay 28.16.* or prescribing any meanes to him, as faithfull Moses when he said, *Stand yee still and see the salvation of the LORD,* *Exod.14.13.*

Faith doth not limit GOD for the measure of affliction; *Job* saith, *He will trust in GOD though he kill him,* *Job 13.15.* It was a grievous affliction for David to be driven out of his kingdom by his owne Sonne, yet he saith in that flight, *If he say, I have no delight in him, behold here*

* It may be understood either as a precept, *Let him not make hast,* or as a promise, *He shall not make haste.*

Book.II. *I am, let him doe unto me as seemeth good in his eyes, 2 Sam.15.*

* Prayer of the Saints in time of afflictions, can doe more then all the witches in the world can doe (to whom diuellish minded people seeke in their troubles) for they can but set the Diuels a-work, but prayer will set God a-work,

s *Jerome* saith it was a proverbe among the Hebrews, God will help us in the Mount, Gen 22.14 and it is an english proverbe, *mans extremity is Gods opportunity.*

26. Therefore in all our afflictions, let us set faith a worke, for this stirres up prayer, and prayer stirres up * GOD, and GOD stirres up all the creatures.

Faith gathereth one contrary out of another, life out of death, assurance of sweetest deliverances out of deepest distresses; *For the LORD shall iudge his people and repent himselfe for his servants, when hee seeth that their power is gone, and there is none shut up or left, Dent.32.36. 2 King.14.26.* Going into captivity, was a signe of the Israelites returning out of Captivity. Faith will teach us to say, he hath chastized me according as he hath threatned, therefore he wil comfort me according as he hath promised, *Jer.32.42.* It will extract abundance of comfort, in the most desperate distresses, from those places, *2 Chron.20.12. Prov.18.10. Esay 33.9,10.* For he

the nature of it is to beleeve GOD upon his bare word, and that against sense in things invisible, and against reason in things incredible, *Heb.11.1. David, Psal.56.* 10. though sorely afflicted, yet rejoyceth in GOD, because of his naked promise; the woman of *Canaan* could picke comfort out of the reproachfull name of dog. Hath not GOD promised and assured me not to faile nor forsake me, but to uphold me in affliction, and bring me through it, and comfort me by it, and glorifie me after it? therefore I should with *Abraham* hope against hope, and apprehend the certaine accomplishment of these promises by faith; when sense and carnall reason see nothing but the contrary.

*Ibi incipit
auxilium di-
vinum, ubi
deficit huma-
num.*
Psal.61. 2, 3.

Psal.27.10.

CHAP.

CHAP. III.

*Temporall Promises in regard of
evill things.*

Speciall.

Sicknesse, Poverty, Famine,
Warre, Captivity,
Witchcraft, or posselli-
on of the Divell, Op-
pression.

Promises in regard of Sick-
nesse.

I. To pre-
vent sick-
nesse.

I. **I**O prevent Sicknesse
and keepe it away.
*If thou wilt diligently
hearken to the voice
of the LORD thy GOD, and wilt
doe that which is right in his sight,
and wilt give eare to his Command-
ments, and keepe all his statutes; I
will put none of these diseases upon
thee which I have brought upon the
Egyptians, for I am the LORD*

that healeth thee, *Exod. 15. 26.*
Dent. 7. 15.

Book. II.

Pro 3. 25.

GOD will preserve his children from the pestilence, *Psal. 91. 3, 6, 7, 10.* He will certainly deliver them from the hurt of it, so as it shall not hinder the good or salvation of any in the godly mans house.

2. If sickness be amongst us, to helpe in it, and remove it from us. *The LORD will strengthen him upon the bed of languishing, thou wilt make all his bed in his sicknesse, Psal. 41. 3.*

2. To helpe in sicknesse.

And the LORD will take away from thee all sicknesse, *Dent. 7. 15.* And I will take sicknesse away from the midst of thee, *Exod. 23. 25.*

3. To take it away.
Iob 5. 18.

In all our bodily infirmities and sore diseases, we should remember some of these promises, and lay hold on them by faith, that wee faint not nor mur-
mure.

Promises in regard of Pover-
ty.

There

Book.II.

Mat.6.33.

There is a generall promise made to all that feare GOD, 1 Tim.4.8. Psal.34.9,10. Heb. 13.5.

And many other special promises likewise, which may comfort and strengthen the godly against murmuring and impatience in hard times: *I will abundantly blesse her provision, I will satisfie her poore with bread,* Psal.132.15. Deut.8.16. No rich man under Heaven can be so assured, that hee and his shall be preserved from beggery, as every poore Christian may be. For though the LORD in infinite bounty doe bestow those blessings on wicked men in great abundance, yet they belong to them onely *ex largitate*, out of a generall providence; but to the faithfull *ex promisso*, out of GODS * promise; David beholding how much it vexed GODS children to see the wicked prosper in this world, and the godly distressed, of purpose made the 37. Psalme, to hearten the

* The good that comes by the promise, is a more sure, compleate and comfortable good. Iob 21.7,8. Ier.12.1,2. Psal.73.12.

godly against this fore tentation, which in all ages much troubled GODS people; and there hee sheweth that the state of the godly is far better even in this life, then that of the wicked, 3,4,5,11, 16. verses. To the same purpose was made the 73. Psalme.

See *Psal.16.5,6. Psal.23. Psal. 10.14. Psal.109.31. He raiseth up the poore out of the dust, and lifteth the needie out of the dunghill, Psal.103.7.*

I have beene young (saith David in that 37. Psalme 25. verse) and now am old, yet have I not seene the righteous forsaken, nor his seed begging bread. Davids saying may be taken 1. as his owne observation in his time; for he saith not, the righteous is never forsaken; but that he never saw it, and it is a rare thing: 2. (which Exposition Master Perkins approves) the righteous man is never forsaken and his seed too; GOD may make triall of godly Parents by want, but their godly children shall

Book.II. shall surely be blessed : 3. hee
 faith, hee never saw the righ-
 teous and his seed forsaken, beg-
 ging bread; that is, no not
 forsaken when they were beg-
 ging their bread.

God will
 either sup-
 ply the
 wants of his
 children or
 enable them
 to beare
 them, as he
 taught Paul
 how to want,
 Phil. 4. 12.
 Gen. 15. 1.
 Hab. 3. 17, 18

Whensoever wee are pinched
 with any earthly necessity, we
 should runne to one of these
 gracious promises; for if wee
 rightly beleeve them, they will
 make us cast our care on God
 that careth for us, and moderate
 our immeasurable carking after
 the things of this world, moving
 us patiently to waite for the ac-
 complishment of our desires, or
 contentedly to want what God
 denieth, *Phil. 4. 5. 1 Pet. 5. 7. Psal.*
55. 22. Psal. 37. 4, 5. Dent. 8.
3.

Promises for succour in Fa-
 mine.

At destru-
 ction and fa-
 mine thou
 shalt laugh,
 Job. 5. 22.
 God will

Particular promises for helpe
 in Famine, and deliverance from
 it.

In Famine he shall redeeme thee

from death, Iob 5.20. The LORD will not suffer the soule of the righteous to famish, Prov.10.3. Behold the eye of the LORD is upon them that feare him, upon them that hope in his mercy, to keepe them alive in famine, Psal.33.19. In the daies of famine they shall be satisfied, Psal.37.19. If I shut up Heaven (saith the LORD) that there be no raine, or if I command the Locusts to devoure the land; if my people shall humble themselves and pray, and seeke my face, and turne from their wicked waies, then will I heare from heaven and will forgive their sinne, and heale their land. 2 Chron.7.13,14. In that day I will heare saith the LORD, I will heare the Heavens, and they shall heare the Earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel, Hosea 2.21,22. When the poore and needy seeke water and there is none, and their tongue faileth for thirst; I the LORD will heare them. The GOD of Israel will

not

not leave his in famine, but will then relieve them, as he did the widdow of Zarephath.

Esay 48.17.
18.

Book. II *not forsake them. I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a poole of water, and the drie land springs of water.*

See Joel 2.18, 19. Zach. 8.11, 12. & 10.1. Mal. 3.10.

G O D S children in time of scarcity should live by faith, *Mat. 4.4.* feede on the promise, and depend on **G O D S** allowance: when our owne provision failes us, then not to distrust the provision of **G O D**, is a noble tryall of faith.

Promises to preserve from Warre, and deliver from the Sword.

The LORD will preserve his children from Warre, *Thou shalt not see a fierce people, Esay 33.19.*

The enemies being astonished *shall be a prey to the Church, ver. 23.*

G O D will deliver them from the Sword, as he saith. *Jer.*

39.17,18. I will deliver thee in that day, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the LORD.

In Warre he shall redeeme thee from the power of the sword, Iob 5. 20.

Promises to comfort in and deliver out of Captivity.

Although I have cast them farre off among the heathen, and although I have scattered them among the countries, yet will I be to them a little Sanctuary in the countries where they shall come, Ezek.11.16. See ver.17.

Levit.25.44.

I will give you a reviving there, Ezra 9.8. And make you to be pitied of those that shall carry you captive, Psal.106.46.

Then the LORD thy GOD will turne thy captivity, and have compassion

Book. II

This promise, Deut.
30. 3. was
perform'd
by Christ.
Luke 4. 18.
Ephes. 4. 8.

*compassion upon thee, and will re-
turne and gather thee from all the
nations whither the LORD thy
GOD hath scattered thee. If any
of thine be driven out unto the ut-
most parts of Heaven, from thence
will the LORD thy GOD ga-
ther thee, and from thence will hee
fetch thee, &c. Deut. 30. 3. 4. 5. Ne-
hemiah sueth out this promise,
Nehem. 1. 9.*

There was a promise made unto
Israel to restore them out of the
great captivity of Babylon; and
this seemed to them as incredible,
as for men to be raised out of their
graves, after so many yeares con-
sumption; therefore they said,
*Our bones are dried, and our hope is
lost, we are cut off for our parts:*
we have no more reason to be-
leeve any promise, or to rest up-
on any expectations of delive-
rance, then dead bones have to re-
vive againe. Therefore the
LORD acquainteth them with
his power, together with his
promises; *O my people, ye shall*

know that I am the LORD, that is, that my waies and thoughts are infinitely above your shallow apprehension, when I shall have brought you out of your graves, Ezek.37.11,13,14.

See Psal.14.7. and 53.6. Jer.30.6.18.

A promise against Witchcraft or possession of the Divell.

Surely there is no enchantment against Jacob, neither is there any divination against Israel, Num.23.23.

This is promised conditionally; so farre as it is good for GODS people, they shall be freed from it.

Promises against Oppression.

It is one of the LORDS most royall titles, to be the *Father of the Fatherlesse, and a Judge of the widdowes, Psal.68.5. To be a Refuge for the oppressed, Psal.9.9, 10,14. Esay 25.4. For the oppression of the poore, for the sighing of the needy,*

*Psal.22.24.
Psal.140.12.*

Book II.

Exod. 23.23.

Deut. 10.8.

& 14.29. &

24.30.

needy, now will I arise (saith the LORD) I will set him in safety from him that puffeth at him, Psal. 12.5. He executeth iudgement for the oppressed, preserveth the strangers, relieveth the fatherlesse and widdow, Psal. 146.7,9. In thee the fatherlesse findeth mercy, Hosea 14.3.

CHAP. IIII.

Temporall promises in regard of good things.

I. In Generall, to supply any thing needfull.



OD hath promised to provide things needfull for the godly.

All earthly blessings are intailed to godlinesse by that gracious promise, 1 Tim. 4.8. *Godlinesse*

bath the promise of the life that now is, and that which is to come.

It is said, *Nothing shall be wanting*, Psal.34.9. *All things shall be ministred*, Matth.6. 33. *G O D shall fulfill all your necessity*, Philip.4.19.

As a tender Father desiring the welfare of his beloved child, bids him be a good and obedient child, and he shall not want any thing; so the LORD bids us as good children, hearken to his voice, and be ruled by him, and tels us we shall not want any thing that is good, Psal.34.8,9, 10. & 84.11.

This is that which is so oft repeated, *That it may goe well with thee in the land, which the LORD thy G O D giveth thee*, Deut.5.16,33. & 6.3,18. & 12.25,28.

This is meant in those Scriptures which set out the goodnesse of the LORD, Psal.31.19. Psal.145.9. and many other places, where *G O D s* goodnesse, loving

*Thou art
good and
doest good.
Psal 119. 68.*

Book.II.

Ier.32.41.

The Lord
undertakes
not only by
single pro-
mise, but by
Covenant
to furnish
his people
with all
needfull
blessings
pertaining
to this life.

loving kindnesse and mercy, and that specially in things belonging to this naturall life, are commended unto us. In those generall promises, wherein God saith, *He will dwell with his, and not forsake them, that he will love and blesse his people, that he will be their GOD, will reioyce over them to doe them good, will compasse them with favour as with a shield, that he will set peace in their borders, and prosper them in all they goe about, that he will keepe his Covenant with them.* For outward riches are a part of his Covenant, *All things are yours, we are heires of all the world.* In the Covenant of grace, GOD promisetht not onely to write his law in our hearts and to forgive our sinne; but also to conferre Temporall blessings, as they shall be serviceable to us in our journey towards Heaven, *Ier.31.10,11,12,14. Ezek.34.25, 26,27. & 36.29,30. Hosea 2.20, 21,22.*

He hath given us his Sonne, the
Fol. nine

Fountaine of all good things, what can he denie us then that may be for our good and comfort? The promise of CHRIST before his incarnation, was to the Jewes a seale of all temporall things promised.

ref. good

Our Saviour saith, *Seeke yee first the Kingdome of GOD, and his Righteousnesse, and all these things shall be added unto you. First* in time before all other things; and in degree above all other things, and *all these needfull things* shall be cast in. As when a man buyeth spice, fruit, or any such commodity, paper and packthred is given into the bargaine.

Mat. 6. 33.

It is the property of true saving faith, not onely to lay hold on the mercy of GOD for the pardon of sinne, and life everlasting in CHRIST; but on his promises also for Temporall blessings that concerne this life. As wee looke to be saved by our faith after death, so we must live by faith in this world; if we relie

K upon

Book.II.

upon his mercy for our soules, we must depend upon his providence for our bodies. How doth he trust in **G O D** for a Kingdome, that will not trust him for a crust of bread?

Faith receiveth earthly blessings not as the fruit of our labour or desert, but as the gifts of **G O D S** bounty, yea as gifts of the gracious Covenant proceeding from the free love of **G O D**.

Tem

Temporall promises in regard of good things.

Speciall.

1. Name. { 1. Honour.
2. A good name.

2. Body. { 1. Long life.
2. Health.
3. Safetic.
4. Peace.
5. Sleepe.
6. Foode, raiment.

For 3. Estate. { 1. Wealth. { 1. To their
2. Good successe } persons.
and prosperity. } 2. To their
purposes.

4. Calling. { Promises to diligence in it. { 1. Abundance and plenty.
2. Protection.
3. Promotion.
4. Good successe.
5. It builds the house.
6. It makes sleep comfortable.

Book.II.

GOD hath promised, not only to give these outward things but to blesse them to his children.

CHAP. V.

2. Temporall Promises in regard of good things.

1. Speciall.

Promises to GODS children in respect of their Name.

1. Honour.

GOD saith, *Hee will honour those that honour him,* 1 Sam. 2. 30. *And Wisdom will honour those that honour her,* Pro. 4. 7, 8, 9. So it is oft said, *Riches and honour are with her,* Pro. 3. 16. and verse 35. *The Wise shall inherit glory.* So Chap. 13. 18. *Hee*

Exod. 19. 5.
Psal. 91. 14.
Deut. 28. 1.
Esay 58. 14.
Psal. 143. 28.
Iob 36. 7.
If any man
serve mee,
him will

that regardeth reproofe, shall be honoured. This is meant by all those speeches where it is said, that hearkning to instruction will adorne and bring into estimation, as costly ornaments of bracelets, jewels and the like will doe; so it is, *Pro.1.9. They shall be an ornament of grace unto thy head, and chaines about thy neck. See Chap. 3.22. & 4.9.*

The gracious woman receiveth honour, *Pro.11.16. Righteousnesse exalteth a nation, Prov.14.34.*

G O D doth highly esteeme of the godly himselfe. Since thou wast precious in my sight, thou hast beene honourable and I have loved thee, *Esay 43.4.* and he will make the wicked to honour them. The evill bow before the good, and the wicked at the gates of the righteous, *Pro.14.19. Behold I will make them of the Synagogue of Satan to come and worship before thy feet and to know that I have loved thee, Rev.3.9.*

my Father
honour, *Ioh. 12.26.*

His borne
shall be ex-
alted with
honour, *Plal. 113.9.*

He raiseth up
the poore out
of the dust,
and lifteth
the needy
out of the
dunghill, then
he may set
him with
Princes, *Plal. 111.7.8.*

*Deut.28.13. Many shall
make sweete
unto thee,
Iob 18.19.*

2. Good name.

A good name is better then
precious ointment, Ecclef.7.1. and
rather to be *chosen* then great ri-
ches, Pro.22.1.

G O D hath made many pro-
mises concerning this.

The memory of the Just is blessed,
Pro.10.7.

*I will make you a name and
praise among all the people of the
earth*, saith the L O R D, Zeph.3.
20.

*I will give them an everlasting
name that shall not be cut off*, Esay
56.5.

*The righteous shall be in ever-
lasting remembrance*, Psal.112.6.

Promises to G O D s children
in respect of the Body.

1. Long life.

The L O R D, that hee may
stirre up his people to obedience,
doth make many promises of

Book.II.

Exod. 30. 12

*He that fol-
loweth after
righteousnes,
as a man
followeth a
trade, shall
finde honour
and life, true
honour and
eternall life,
Pro. 21. 31.*

long life, and many daies; as in the fift Commandement, which the Apostle saith is the first Commandement with Promise, *Ephes. 6. 2.* every child is there commanded to Honour his Father and Mother, upon this promise, that his daies may be long in the land. So *Dent. 5. 33.* *Dent. 25. 15.* & *30. 20.* In the *Proverbs* this is very oft repeated, *Chap. 3. 1. 2.* *My sonne forget not my law, but let thine heart keepe my commandments; for length of daies and long life and peace shall they add to thee.* And *16.* and *18.* verses of the same Chapter, and *Chap. 4.* from the *5.* verse to *14.* *Chap. 8. 35.* *Chap. 9. 11.* *Chap. 10. 25. 27.* *Chap. 11. 19. 30. & 14. 30.* This G O D promised to *Salomon*, *1 King. 3. 14.* and the like is spoken more generally, that the Prince that keepeth covenantsnesse shall prolong his daies, *Prov. 28. 16.* and also *Dent. 17. 19. 20.*

Long life is promised to the

See Essay 61.
10. 33. *Psal*
98. 16. *Psal*
118. 6. *1eb* 5.
16.

Book.II.

observers of the whole law, *Deut.* 6.2. and other particular branches of it, *Psalms.* 34. 12, 13, 14.

In all the perills of this life, by sicknesse, warre, famine, theeves, or any wicked enemy whatsoever, we may call to minde some of these promises and so rest quiet thereupon, that none of these nor any thing else shall shorten our daies more then shall turne to our good.

2. Health.

G O D hath promised bodily health and strength unto his people, that they may enjoy and make use of these earthly comforts.

Salomon, Pro. 3. 7. exhorting us to feare the **L O R D** and depart from evill, adds this as a promise, verse 8. *It shall be health to thy navill, and marrow to thy bones,* that is, soundnesse of health to thy whole body, and Chap.

4.22. He saith, *That the true receiving of instructions, is life to those that finde them, and health to all their flesh.*

Bodily strength is often promised.

The LORD will give strength unto his people, Psal.29.

11. See Psal.103.5.

3. Safety.

Then shalt thou walke in thy way safely, and thy foot shall not stumble, Pro.3.23. See verse 26.

1 Sam.2.9.

The Name of the LORD is a strong tower, the righteous runneth unto it and is safe, Pro.18.10.

He that walketh uprightly walketh surely, Pro.10.9.

Who so hearkeneth unto mee shall dwell safely, and shall be quiet from feare of evill, Prov. 1.33.

Thou shalt be secure, because there is hope, yea thou shalt digge about thee, and thou shalt take thy

Psal.121.3.

An example
hereof we
have in Da
vid, 1 Sam,
30.6. Psal. 8
2. Jer 46.27
Micah. 4.4.

Book.II. *rest in safety*, Job 11.18. See Psal. 91. 1,3,4,5,9,10. I Pet. 3.13, 14.

When a man is in Covenant with G O D, he is in league with the creatures, and therefore they shall never doe him hurt, Gen.9. 2. *Hof.2.18.*

Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee, Job 5. 23.

4. Peace.

Peace in regard of outward troubles is a speciall blessing of G O D, and hath beene in all ages promised by G O D to his Church, 1 Chron.22.9.

And I will give peace in the land, and yee shall lye downe, and none shall make you afraid, Levit. 26.6.

The L O R D will blesse his people with peace, Psal. 29. 11.

The meeke shall delight themselves

selves in abundance of peace, Psal.
37.11.

He maketh peace in thy borders,
Psal.147.14.

L O R D thou wilt ordaine
peace for us, Esay 26.12.

Thou shalt know that thy Taber-
nacle shall be in peace, Job 5. 29.
See Jam.3.18. Esay 48.18.

When a mans waies please the
L O R D, hee will make his ene-
mies at peace with him, Prov.
16. 6.

5. Sleepe.

Promises for quiet rest and
safety in the night.

When thou liest downe, thou
shalt not be afraid, yea thou shalt
lie downe, and thy sleepe shall be
sweet, Pro.3.24.

Also thou shalt lie downe and
none shall make thee afraid, Job
11.19. Zeph.3.13.

Hee giveth his beloved sleepe,
Psal.127.2.

Promises to
peaceable
men or
peace-ma-
kers, Mat. 5
9. Iam, 3rd rule.

6. Food

Book.II.

6. Food and raiment.

G O D hath promised to give his children food unto content.

Yee shall eate in plenty and be satisfied, and praise the Name of the LORD, Joel 2.26.

Trust in the LORD, and doe good, so shalt thou dwell in the land, and verily thou shalt be fed, Psal.37.3.

He giveth meate unto them that feare him, Psal.111.5.

He will satisfie the poore with bread, Psal.102.15.

He loveth the stranger in giving him food and raiment, Deut.10.18.

To such as want meate, drinke, or apparell, C H R I S T saith, Matth.6.25. *Is not the life more then meate, and the body then raiment?* It is an argument (as we say) *à maiori ad minus*, from the greater to the lesser.

The L O R D which gave the life it selfe, will not suffer us to want

want those things that appertain to the sustaining of the same, and ver. 32. *Your heavenly Father* (saith hee) *knoweth that yee have neede of these things,* that is, foode and raiment. A man may know our wants, and yet say as it is, *James 2. 16.* another may desire to supply our wants, and yet not know them; but **G O D** 1. Knowes our wants: 2. Will supply them, for hee is a Father: 3. Can supply them, for he is a heavenly Father.

Promises to **G O D S** children
for their outward Estate.

1. Wealth.

G O D hath promised his people such a portion of earthly goods, as shall be needfull for their more comfortable living in this world.

*Riches and honour are with mee,
yea durable riches and righteousness,*

Book.II.

ness. My fruit is better then gold, yea then fine gold, and my revenue then choice silver, Pro.8. 18,19.

1 Cor.9.8.
Pro.11.23.
Esay 60.17
* Pellican,
Ossander,
Junius, Va-
tablu, Lo-
rinus, Cor-
nelius a Lap-
doe under-
stand this
promise
touching
the gene-
rall blessing
of fertility,

The blessing of the LORD maketh rich, and hee addeth no sorrow with it, Pro.10.22. The LORD often promiserh plenty, that the land shall yeeld her fruit, that hee will give them raine in due season, that there should be none barren but he would encrease them in all their substance, both ground and cattell, that they should eate old store, that threshing should reach unto * vintage. Ezek.36.30. Joel 2.23,24,25. Levit.26.4,5,10. & 25.19. See Deut.28. from 2. to 15. and Chap.7. from 12. to 17. Psal. 23. Psal. 128. Pro.3. 9, 10,16,17,18. and Chap. 8. 21. 1 Chron.29.12.

and plenty to this people in this land, whilest they walked in obedience to Gods Commandements, so Amos 9.13.

Those that waite upon the LORD shall inherit the earth, Psal.37.9. the like is in the 11,22,29,34. verses, and Mat.5.5.

A

A good man leaveth an inheritance to his childrens children: and the wealth of the sinner is laid up for the * Just, Pro. 13. 22. Wealth and riches shall be in his house, Psal. 112. 3. In the house of the righteous is much treasure, Pro. 13. 6. Thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brookes, thou shalt have plenty of silver, Job 22. 24, 25. That was a speciall promise made to the people of Israel at their returne; They shall flow together to the goodnesse of the LORD for wheate, and for wine, and for oyle, and for the young of the flocke and for the heard, &c. Jer. 31. 12. I will open unto you the windowes of heaven, and powre you out a blessing that there shall not be roome to receive it, Malac. 3. 10.

2. Good successe and prosperity.

G O D hath promised prosperity

* Pl. 115. 11.
12. & 136. 11.
22.

Book.II.

rity to his children: Both to their persons, and their purposes.

We have excellent examples of this in Jacob, Gen. 30 27 Joseph Gen. 39 2, 5. Hezekiah, 2 Chron. 31 21. David, Psal. 23

See Ier. 33. 9
Hosea 14. 5.

Deut. 29. 9.

They shall prosper that love thee, Psal. 122. 6. Prosperity shall be within thy palaces, ver. 7. Good understanding giveth favour, Pro. 13. 15. Doe according to all the law which Moses my servant commanded thee, that thou must prosper whithersoever thou goest, Josh. 1. 7. Then shalt thou make thy way prosperous, and then thou shalt have good successe, ver. 8. They shall spend their daies in prosperity, and their yeares in pleasures, Job 36. 11. And all nations shall call you blessed, for yee shall be a delightsome land, Malac. 3. 12. The LORD taketh pleasure in the prosperity of his servants, Psal. 35. 27. Hee that feareth the LORD is and shall be blessed, every way blessed, Psal. 128. 1, 2, 3.

GOD will also give good successe to their purposes and in-deavours.

Whatsoever hee doth shall prosper

per, Psal.1.3. this was verified in Joseph, Gen.39.3,23.

Thou shalt also decree a thing, and it shall be established unto thee, and the light shall shine upon thy waies, Job 22.28. Commit thy way unto the LORD, trust also in him, and hee shall bring it to passe, Psal.37.5.

Deut.28.8,
12.

Promises to GODS children in respect of their Calling.

Diligence in a calling hath many a sweet promise in the Word of GOD.

1. Abundance and plenty : *The hand of the diligent maketh rich, Pro.10.4. The soule of the diligent shall be made fat, Pro.13.4. He that tilleth his land shall have plenty of bread, Pro.28.19.* at least sufficiency followes it. *He that tilleth his land shall be satisfied with bread, Pro.12.11. See 27.verse. That which is gotten by honest labour is preserved*

Deut.30.9.

Two Promises to tillage

Book. II ved and multiplied, Prov. 13.

II.

Heb. 13.5.

2. Protection: G O D hath promised to protect those that keepe themselves within the limits of their calling; *Hee shall give his Angels charge over thee to keepe thee in all thy waies*, Psal. 91.11. that is, so long as thou keepest thy selfe within the waies of thy calling, so long shall my Angels preserve thee.

3. Promotion, it exalteth to honour and authority. *The hands of the diligent shall beare rule*, Prov. 12.24. *Seest thou a man diligent in his businesse?* *Hee shall stand before Kings, hee shall not stand before meane men*, Prov. 22.29.

Thou shalt eat the labour of thy hand, Psal. 1.8.2.

4. Good successe: *The recompence of a mans hands shall be rendered unto him*, Pro. 12.14. *They shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them. They shall not labour in vaine nor bring forth for trouble*, Esay 65.21,23.

Then

There yee shall eat before the
LORD your GOD, and yee
shall reioyce in all that you put
your hand unto; Yee and your
households wherein the LORD thy
GOD hath blessed thee, Deut.
12.7. Deut.28.8,12.

5. It buildeth the house; Pro
24.27.

6. It makes sleepe comfor-
table, Ecclef.5.12. *The sleepe of
a labouring man is sweet and plea-
sant, whether hee eat little or
much: if little, his labour breeds
him rest; if much, his body be-
ing strong and hardned by la-
bour, causeth easie digestion, and
uninterrupted sleepe.*

CHAP. VI.

G O D hath promised not onely to give these outward things, but to blesse them to his children.

HE will make that prosperous unto the Righteous which they possesse, be it little or much.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine and the flockes of thy sheepe. Blessed shall be thy basket and thy store, Deut. 28. 4. 5. Deut. 7. 13, 14.

The L O R D also will blesse the fruit of thy wombe and the fruit of thy land, thy corne, and thy wine, and thine oyle, the increase of thy kine, the flockes of thy sheepe, there shall be neither male or female barren among them, or among your cattell.

Hee shall not onely enjoy the fruit of his labours, but also

be blessed in his fruit, *Psal.* 128.
1, 2.

The godly are in a better state for these outward things then the wicked, in two respects :

1. They have a spirituall right to them which the wicked have not, they have these outward things onely by a generall providence during G O D S pleasure, but the faithfull have them as rewards of their righteousness, as testimonies of G O D S love and care of them.

2. They enjoy them as they are, a little gives them more content then plenty others. *Better is a little with righteousness, then great revenues without right, Prov.* 16. 8. more comfortable in respect of inward peace, the present use of this life and continuance. *Better is a little with the feare of the LORD, then great treasure and trouble therewith, Prov.* 15. 16, 17. *The blessing of the LORD maketh rich, and hee addeth*

A little that a righteous man hath, is better than the riches of many wicked
Psal. 37. 16.

Book.II.

*addeth no sorrow with it, Prov.
10.22. G O D giveth his beloved
 sleepe, Psal.127. 2. The righteous
 eateth to the satisfying of his soule,
 Pro.13.25.*

*See Esay 65.13. Ecclef.5.19.
& 3.12,13. Prov.17.1.*

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THE THIRD BOOK.

CHAP. I.

2. SPIRITVALL PROMISES.

1. In regard of evill, from Temptations { 1. Of Satan in generall.
2. To uncleannesse.

Comforts against the temptations of Satan.



THE Faithfull have a promise to preserve them from such temptations as are incident

L

to

Book III

Rev. 3. 7.

*Et quam
sortem pa-
tiamur om-
nes, ferro ne-
mo recusat.
1 Pet. 5. 9.
God will
make his
grace suffi-
cient for us,
2 Cor. 12. 9.*

to their lawfull callings, and which they cannot avoid unlesse they would forsake their calling, *Psal. 91. 11, 12. In all thy waies* (seeme they never so dangerous and full of temptation) *they shall beare thee up.* The man whose heart is upright shall finde strength enough against every temptation, while he is in the LORDS way, *Pro. 10. 29. 2 Chron. 15. 2.*

There is much comfort to be drawne out of that one verse, *1 Cor. 10. 13.*

1. It is the common condition of all the godly, to be tempted. *There hath no temptation taken you but such as is common to man.*

2. GOD will lay no more upon us, then wee shall be able to beare. GOD is faithfull who will not suffer you to be tempted above that you are able.

3. GOD will give a happie issue out of temptation: *Who will with the temptation*

tation also make away to escape, that yee may be able to beare it.

Another consolation against them, may be the short continuance of our temptations, *Wee shall suffer but a while*, 1 Pet. 5. 10. *The God of peace shall bruise Satan under your feet shortly*, Rom. 16. 20.

We should consider, 1 That CHRIST was tempted as we are, Heb. 4. 15.

2. That he is our Captaine in this warfare, Rev. 12 7. *The Captaine of our salvation was made perfect through sufferings*, Heb. 2. 10.

3. That he overcame the Divell for all his members; so it was promised to Adam and prophesied of him, Gen. 3. 15. so it was fulfilled by him, Mat. 4. 1. *And having spoiled principalities and powers* (that is, the Divell and his Angels) *He made a shew of them openly, triumphing over them upon the Crosse*, Coloss. 2. 15. He led captivity

Book III

Heb. 2. 14, 15.

a Idem hor-
tatur ut pug-
nemus, adiu-
vat ut vin-
camus, defici-
entes suble-
vat & vin-
centes coro-
nat.

b If GOD
leads them
in tempta-
tion, he will
deliver them
from evil,
Mat. 5. 13.

tivity captive, *Ephes. 4. 8.* By cap-
tivity is meant sinne and Satan,
which did and doe leade men
captive into perdition: 2. Death
and the grave which held him
captive for the space of three
daies. He leads them all captive:
1. In himselfe, triumphing over
them. 2. In his members, sub-
duing and weakening their
power.

4. That CHRIST is tou-
ched with the feeling of our in-
firmities, *Heb. 4. 15.*

5. That hee hath made inter-
cession and prayed for us, *Luke*
22. 32. *I have prayed that thy*
faith may not faile; that is generall
for all beleevers as well as *Peter,*
Joh. 17. 9, 10.

6. CHRIST succours and
helpes those that are tempted,
Heb. 2. 18.

7. He assures them of^b strength
and victory; *Resist the Divell, and*
he will flie from you, Iam. 4. 7. He
is like the Crocodile, whose pro-
perty is, if one follow, it flieth
away;

away; if one flie, it pursueth him; cowardise incourageth the Divell, courage daunts him. See 1 *John* 3. 18. *Esa.* 27. 1. *John* 12. 21. The Divell is subtil, but GOD will teach wisdom to discerne and disappoint his stratagems, 2 *Pet.* 2. 9. *He shall deliver thee from the snare of the fowler, Psal.* 91. 3. He is strong and powerfull; But GOD shall cover thee under his wings, thou shalt be safe under his feathers, his strength shall be thy Buckler. ver. 4. He dissolveth the workes of the Divell, 1 *John* 3. 8. He will tread Satan under our feet. Hee shall bruise his head, wherein lies all his subtilty and strength. The gates of Hell (that is, the power and pollicie of the Divell) shall not prevaile against the Church. For the gates were the places, where both their strength was and their counsell sate, *Amos* 5. 15.

2. Promises against Temptations to uncleannesse.

I. 3

He

Book III

The Divell is a Lyon, so is Christ, and that of the Tribe of Iudah, there is a Lyon for a Lyon, courage for courage: the Divell is a Serpent, but Christ called himselfe the brazen Serpent, there is a Serpent for a Serpent, wisdom for wisdom. *Psal* 60. 12. 1 *Pet.* 1. 5. kept with all care as a garrison is kept. *Mat.* 16. 18. *Portarum appellationes nubes & consilio & propugnaculum unitas intelligimus, i. quicquid vel consilio vel viribus potest Satan Beza in loco cum.*

Book III

He shall deliver thee from the strange woman, Prov. 2. 16. Thy body shall be kept blamelesse untill the comming of CHRIST, 1 Thess. 5. 24. Whoso pleaseth GOD shall escape from her, Eccles. 7. 26.

It is part of GODS Covenant to give us victory over all our enemies: this is the great promise that GOD hath made; *That being delivered from the hands of all our enemies, we might serve him in Holinesse and Righteousnesse all the daies of our life, Luke 1. 74.* When a child of GOD is to wrestle with Satan, or any temptation or lust, hee may challenge the Covenant at GODS hands, and say, LORD halt not thou said that Thou wilt deliver me out of the hands of all mine enemies? Is it not a part of thy Covenant?

CHAP.

CHAP. II.

2. Promises against
opposition for
truth and good-
nesse from per-
sons, which are
either
1. Ill min-
ded and op-
pose truth.
2. Ill livers
and oppose
goodnesse.

1. Promises for those that suffer
for the profession of the
truth.

FOR I will give you a
mouth and wisdom
which all your aduersa-
ries shall not bee able
to gainesay nor resist, Luke 21.
15.

When they deliver you up, take
no thought how or what you shall
speake, for it shall be given you in
that same houre what yee shall speake,
Matth. 10. 19.

Be not afraid (saied G O D
unto Paul) but speake, and hold
not thy peace, for I am with thee,

K 4 and

An example
of which
promise we
have in S.
Stephen, A.C.
6. 9, 10.

Ex 4. 11, 12
Psal 8. 3.
The Apo-
stles were

Book III

persecuted
for pre-
aching the
Gospell,
A^c. 4. 3. 7.
others for
beleeving
and protes-
sing the
Gospell,
A^c. 9. 2.

Daniel was
cast into the
Lyons den
for praying
unto God,
Dan 6. 10.
and Christ
was perse-
cuted for
doing works
of mercy,
Mar 3. 7.

and no man shall set on thee to hurt thee, A^c. 18. 9, 10.

Whosoever shall confesse me be-
fore men, him will I confesse also
before my Father which is in Hea-
ven, Matth. 10. 32.

2. Promises for those that suffer for the practise of good.

Blessed are they which are per-
secuted for righteousness sake, for
theirs is the kingdom of Heaven,
Matth. 5. 10. If yee suffer for righ-
teousnesse sake, happy are ye, 1 Pet.
3. 14. Hereby they give their te-
stimony to CHRIST and the
Gospell, when they partake of
the afflictions of the Gospell, 2 Tim.
1. 8.

And as there be promises for
such as suffer either for truth or
goodnesse, so there are for such
who suffer for both together, and
these either

Generall in regard of any
kind of suffering, as these fol-
lowing.

For

For if they suffer with CHRIST, they shall raigne with him in another world, 2 Tim. 2. 11, 12. When CHRIST appears in his glory, they shall be glad and reioyce, 1 Pet. 4. 13. What shall separate us from the love of CHRIST? shall tribulation, distresse, or persecution, &c. nay in all these things we are more then conquerours,

* Rom. 8. 35, 36, 37.

GOD may turne the hearts of the wicked, and make them of Lions and Tigers, to become Lambes, and no more to doe hurt in the mountaine of the LORD, Esay 11. 6, 7, 8, 9. Esay 65. 25.

GOD will subdue all their enemies; I will blesse them that blesse thee, and curse them that curse thee, Gen. 12. 3. See Deut. 30. 7. Jer. 12. 14. Psal. 37. 14, 15, 17. Job 8. 22. Esay 41. 11, 12. & 54. 15. & 59. 19. Pro. 22. 23. & 21. 18.

Their troubles shall not be long, though violent, For the elects sake those daies shall be

I. 5

Shor-

* Occidi pos-
sumus, vin-
ci non possumus

1 Thess. 1. 6.

Book III *Shortened, Matth. 24. 22.*

Or Speciall,

- as Losse, {
1. Of name, in reproaches.
 2. Of liberty, in imprisonment.
 3. Of goods, any or all.
 4. Of life it selfe.

Promises to those that suffer reproaches for both truth and goodnesse.

I. Reproaches and scornes from the world for thy profession, should fill thy heart with abundance of glory, blessednesse and joy. *If ye be reproached for the name of CHRIST, happy are ye (saith S. Peter) for the Spirit of glory and of GOD resteth upon you, 1 Pet. 4. 14.* that is, such a Spirit shall rest on you, which shall make you glorious. *Blessed are you (saith CHRIST himselfe) when men shall revile, and persecute you,*

The very kind and cause of the affliction should be an argument of great consolation.

you, and shall say all manner of
evill against you falsely for my sake,
reioyce and be exceeding glad,
Matth. 5. 11, 12. Leape for joy,
so it is, *Luke 6. 23.* and the word
here in *Matth.* signifieth excee-
ding joy, such as we use to ex-
presse by outward signes in the
body, as skipping and dancing,
2 Sam. 6. 14, 16. For great is your
reward in Heaven.

Thou art honourable in GODS
account, Esay 43. 4. he takes no-
tice of all thy disgraces, *Psal. 69.*
19. and will take care for thy
clearing and comfort, *Hee will*
bring forth thy righteousnessse as the
light, and thy iudgements as the
noone day, Psal. 37. 6. As if hee
should have said, howsoever
thy innocency be at sometimes
covered as it were with a thick
and darke mist of slander
and oppression, yet the LORD
will in his good time scatter
and dissolve the mist, and so make
thy innocency apparent to the
world; yea he shall make thy
right-

Iam. 1. 3.
Psal. 69 7, 9.
10. AQ, 5 41.

Book III

Scurrilities
and odious
nick-names
in this kinde
are so many
honourable
badges of
thy Christi-
an magna-
nimity, and
at the
throne of
Christ will
be certaine-
ly reputed
as chara-
cters of spe-
ciall ho-
nour, and
remem-
brances of
thy worthy
service, *Eol.*
129.
E. say 16 14.

righteous cause, as evident as the Sunne when it ariseth, nay as noone day when it is at highest, and shineth brightest. *Thou shalt receive double for all thy shame, Esay 61. 7.* Though you have lien among the pots, yet shall yee be as the wings of a dove covered with silver, and her feathers with yellow gold, *Psal 68. 13.* that is, although ye have lived in great streights and basenesse, yet yee shall be freed from them, and obtaine illustrious glory.

They shall be honoured in the day of CHRIST, *1 Pet. 1. 7.* Their reward shall be great in Heaven, *Mat. 5. 12.* and in the meane time there is with GOD a hiding place from the strife of tongues, *Psal. 31. 20. Job 5. 21. Psal. 13. 18.* How doth GOD cheare his people, *Esay 41. Feare not, be not dismayed, ver. 10. I am with thee, I am thy GOD, I will strengthen thee, yea I will uphold thee with the right hand of my righteousnesse. But GOD will bring the wicked*

wicked

wicked to shame for the contempt with which they have dishonoured his servants, as it followeth, ver. 11. *All they that were incensed against thee, shall be ashamed and confounded.* He still encourageth his people there, ver.

13. He saith againe: *Fear not, for I the LORD thy GOD will helpe thee,* and ver. 14. *Fear not thou worne,* (that is, were thy state never so weake and despicable) *I will helpe thee,* saith the LORD and thy Redeemer. He begins the 43. Chap. with the same words; *Fear not, viz. thine enemies, for I have called thee, and redeemed thee, thou art mine. Fear not little flocke* (saith our Saviour) *fear not men, fear not men, for it is your Fathers pleasure to give you a Kingdom.* See Jer. 46. 27, 28.

Heav 43. 1, 2.
Esay 44. 2.

Luk. 12. 32.

If thou wouldest be delivered from reproches and evill report, goe to the LORD and urge him upon Covenant; say, LORD thou hast said, *Thou wilt blesse the*
name

Book III

name of the righteous, thou wilt honour them that honour thee, that we shall not be ashamed when we have respect unto all thy Commandments, *Psal. 119. 6.* Sue out this promise upon all occasions, as David often doth, *Psal. 31. 1, 17.* and *119. 116.*

2. Promises to those that are imprisoned for the Gospel.

The LORD heareth the poore and despiseth not his prisoners, *Psal. 69. 33.* Hee heareth the groanings of the prisoner, *Psal. 102. 20.* And bringeth out those that are bound with chaines, *Psal. 68. 6.* as he did Peter, *Acts 12. 10.* Feare none of those things which thou shalt suffer: behold the Divell shall cast some of you into prison that yee may be tryed, and yee shall have tribulation ten daies: be thou faithfull unto the death, and I will give thee a crowne of life. Here was a bitter-sweet message, Yee shall be cast into prison: This was bitter: *fear*

Rev. 3. 10.

AB. 16. 35.

feare not, this was comfortable; but I will give thee a crowne of life, this was the comfort of comforts.

3. Promises to those that loose outward things for GODS cause.

In losses for GODS cause:

We should meditate of GODS gracious promises.

1. In the losse of outward things for thy love and service unto GOD, remember that place, *2 Chron. 25. 9. The LORD is able to give thee much more then this.*

2. In the losse of any earthly blessing for GODS cause, call to mind that promise three times set downe by the Evangelists: *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred * fold, and shall inherit everlasting life, Mat. 19. 29. Marke 10. 29, 30. Hath it for my sake*

An excellent example of this we have in Job 46 10, 11. * Which is termed by S. Augustine the best and greatest utility.

Book III

sake and the Gospels, Luke 18. 29. 30. For the Kingdome of GODS sake.

3. In the losse of any earthly things in every kind, thinke of that speech, *Hab. 3. 17, 18. Although the fig-tree shall not blossome, neither shall fruit be in the vines: the labour of the olive shall faile, and the fields shall yeeld no more, the flocke shall be cut off from the fold, and there shall be no heard in the stables: Yet I will reioyce in the LORD: I will ioy in the GOD of my salvation. Consider also Jobs patient blessing of GOD, upon the surprize and concurrence of an universall misery, Job 1. 22.*

4. Promises to those that loose their life for GODS cause.

Ioh 12. 25

4. When thou art like to loose thy life, meditate on those places, *Mat. 10. 39. He that findeth his life shall loose it, and he that loseth his life for my sake shall find it. Blessed is the man that endureth tempta-*

Rev. 14. 13.
*Qui mori-
 tur Domini
 causa, id est,
 propter Do-
 minum, Be-
 za.*
 1 Pet. 4. 16.

temptation, (yea though it be the fiery triall) for he shall receive the crowne of life, Jam. I. 12. *Blessed are the dead which die in LORD;* and which die for the LORD: he speakes of such as suffered in the quarrell of CHRIST under Antichrist, *they rest from their labours, and their workes doe follow them.* Every drop of blood spilt by a true professor of the Gospell, for the constant and sound profession of it, is precious in the sight of GOD, *Psal. 116. 15. Precious in the sight of the LORD is the death of his Saints.*

CHAP. III.

Promises against evils in the world,

I. In generall.

Whoever is borne of GOD
 overcome the world,
 and this is the victory
 that

Book III

2 Pet. 1. 4.

That overcommeth the world, even our faith, 1 Joh. 5. 4. CHRIST prayed to his Father, To keepe his from the evill of the world, Joh. 17. 15. Who gave himselfe for our sinnes that hee might deliver us from this present evill world, Gal. 1. 4. Our Saviour, John 16. 33. tells his Disciples, That in the world they should have tribulation, but be of good cheere (saith hee) I have overcome the world.

2. A promise to those that dislike evill company.

I will dwell in them, and walke in them, and I will be their GOD, and they shall be my people. Wherefore come out from among them, and be yee separate saith the LORD, and touch not the uncleane thing, and I will receive you, and I will be a Father unto you, and yee shall be my sonnes and daughters, saith the LORD Almighty, 2 Cor. 6. 16, 17, 18.

3. Pro-

3. Promises against worldly cares and covetousnesse.

Book II I

To curbe our hearts from covetousnesse, we should meditate upon these places, *Heb. 13. 5.*

* There are five negatives together in the Originall that strongly affirme, as if hee should say, I tell thee I will never forsake thee, I tell thee I will never forsake thee and so five times.

* *I will never leave thee nor forsake thee. Hee that gave us his owne sonne, how shall hee not with him freely give us all things, Rom. 8.32. See Matth. 6.25. to the end. Phil. 4.6. 1 Tim. 4.8. 1 Pet. 5.7.*

4. Promises against Scandales.

We are to pray that every thing which causeth offence in the Church may be removed, for which we have an expresse promise, *Mat. 18.41.*

G O D will secure his people and save them from being ensnared by scandales, *Psal. 119. 165.* and nothing shall offend them, or they shall have no stumbling block. *Jer. 31.9.*

CHAP.

CHAP. III.

Infirmities are,

- { 1. Generall, as sinfullnesse
of nature, that remaines,
though it raigne not.
2. Speciall.

1. ✠✠✠✠ Ignorance.
✠ I ✠ 2. Spirituall deafe-
✠ ✠ ✠ nesse.
✠ ✠ ✠ 3. Slips and frail-
ties. Here Promises.

- { 1. To keepe them from fal-
ling.
2. To comfort them being
fallen, and restore them a-
gaine.
4. Spirituall lame nesse.
5. Doubts and feares of losing
the love of G O D.
6. Forgetfullnesse.
7. Dullnesse and uncheerefull-
nesse.
8. Indisposition to good.
9. Distractions in good.

10. Evils

10. Evils of good done.

11. Feares of falling away
from G O D.

Comforts to the godly, who
likewise want the meanes of
grace, either altogether, or in
the power of them, or having
them doe not profit by them.

1. Generall or daily Infirmi-
ties.

Comforts to those that do fall
through Infirmitie.

*The LORD, The LORD
G O D, mercifull and gracious, long
suffering and abundant in goodnesse
and truth, keeping mercy for thou-
sands, forgiving iniquity, trans-
gression and sinne, Exod. 34.
6, 7.*

Hee is J E H O V A H] Al-
waies the same, unchangeable,
hee will not alter his love to
thee, and for the more assurance
he repeateth that title twice ;
then

multitude of sinnes, nor the long continuance in sinne that can prejudice his goodnesse.

GOD upon our prayer will cure our infirmities, *Esay 40.29.* *Psal.103.3.* hee pittie his in their infirmities, as an Indulgent Father his little ones, *Mal.3.17.* CHRIST himselve is affected with the sence of our infirmities, *Heb.4.15,16.* *Matth.11.28.* and *Esay 42.3.* he was a Propitiation for such sinnes, and comforts us concerning them before they be committed, *1 Iohn 2.12.* *Rom.6.14.* The Spirit helps our infirmities, * *Rom.8.26.* helps together: the Greeke word is a decompound, and there is a great force in it; as two that carry a burden, one will carry over against another, and put to his hand and helpe him; so when we begin to sinke, GODS Spirit puts under his hand to support us, which is said in so many words, *Psal.37.24.*

O but I offend daily, I sinne againe

God will passe by our meere frailties. There is no god like unto him for passing by transgressions. Micah 7.18. Dan.9.2. *Psal.110.3,4.* *1 Ioh.2.1,2.*

* συνηνταυται, the same word is used, *Luk.10.40.*

Est metaphora ab oneribus sumpta, quae utrinque ad motus manibus sublevantur.

Beza.

Eccle III

Esay 55 7, 8,
9

againc and againc, may some weake Christian say.

G O D promiseth likewise that he will *multiply his pardons* (so the word signifieth in the Originall) as thou hast multiplied thy sinnes, for (saith he there) *My thoughts are not as your thoughts, nor my waies as your waies, but my thoughts goe beyond your thoughts, as much as the distance is betweene Heaven and earth: He is mercifull and and gracious, slow to anger, and plenteous in mercy, hee will not reward us after our iniquities: for as the Heaven is high above the Earth, so great is his mercy toward them that feare him, Psal. 103. 8, 10, 11.* As there is a continuall spring of wickednesse in you, so there is a continuall spring of mercy * flowing from him, both to pardon, and wash away this iniquity.

* Thou canst not come it more then God can remitt; Thy sins are but the sins of men, His mercies are the mercies of an Infinite God.

Speciall Infirmities.

I. Ignorance or blindnesse.
Comforts against ignorance.

It

It is a special promise of GOD in the new Covenant, that *Hee will write his lawes in thy heart,* and *hee will make thee to know the LORD.*

He hath promised to leade thee by a way that thou hast not knowne, *Esay 42. 16.* wee have such an High Priest as knowes how to have compassion on the ignorant, *Heb. 5. 2, 3.* *The eyes of the blinde shall be opened, Esay 35. 2.* *Hee shall open the eyes of the blind, Esay 42. 2.* *Luke 4. 18.*

The anointing thou hast received, shall teach thee all needfull things, and leade thee into all truth, 1 Ioh. 2. 27.

GOD hath made many promises to teach them his way, that see their ignorance and mourne for it.

Hee will guide the meeke in iudgement and will teach the humble his way, Psal. 25. 9. See 12. & 14. verses.

GOD will fill the hungry with good things, *Luke 1. 53.*

In Christs Kingdome the eyes of the blind shall be opened, and the eares of the deafe shall be unstopped, 2 Cor. 1. 16 Ioh. 9 39. & 12. 46.

To him that disposeth his way aright will I shew the salvation of the LORD, Psal. 50. 23.

He that followeth mee shall not walke in darkenesse, but shall have the light of life, Joh. 8. 12. I will manifest my selfe to him, John 14. 21. The Spirit of truth will guide them into all truth, John 16. 13. A high way shall be there, and fooles shall not erre therein, Esay 35. 8.

2. Spirituall deafenesse.

Comforts against spirituall deafenesse.

The cares of the deafe shall be unstopped, Esay 35. 5. Other sheepe I have which are not of this fold, them also I must bring, and they shall heare my voice, Joh. 10. 16. that is, the Gentiles not yet called shall understand the voice of GOD.

3. Particular falls through frailty. Com-

Comforts in regard of slips and frailties.

Book III

1. G O D will uphold his and keepe them from falling.

I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the evill, Joh. 17. 20. The L O R D is faithfull, who shall stablsh you and keepe you from evill, 2 Thess.

3. 3. That your whole soule and body may be preserved blamelesse unto the comming of our L O R D

J E S U S C H R I S T. Faithfull is hee that calleth you, who also will doe it, 1 Thess. 5. 23, 24.

G O D watcheth over his people to defend them from sinne, 2 Tim. 4. 17, 18. Rom. 7. 24, 25. Psa.

73. 23, 24. Jer. 32. 39, 40. His mercy holdeth up the godly, when they say their foot slippeth, Psal. 94. 18.

He will be their confidence, and shall keepe their foot from being taken, Pro. 3. 26. He will keepe the feete of

his Saints, 1 Sam. 2. 9. And guide their feete into the way of peace,

M 2

Luke

Book III

Luke 1.79. *And thine eare shall heare a word behind thee, saying, This is the way, walke yee in it, when yee turne to the right hand and when yee turne to the left, Esay 30.21.*

The childe of G O D hath a promise of preservation from the sinne unpardonable, 1 John 5.18.

2. Comforts to those that doe fall through infirmity.

But of this I have spoken already, when I treated of the daily and generall Infirmities of Christians, therefore I will (*tamquam canis ad Nilum*) runne over it hastily.

G O D S people after relapse into some old, or fall into some new sinne, when their heart is smitten for it, may comfort themselves with such precious places as these, 1 Job.2.1. Luke 17.4. 1 Sam. 12.20,22. 1 John 1.9.

From this last place, a reverend
Divine

Divine collects this comfort. *If we see our unworthinesse, and with broken hearts acknowledge it, GOD is faithfull and iust to forgive it, be it never so great.*

Thou hast played the harlot with many lovers, yet returne againe to mee saith the LORD, Ier. 3. 1.

3. The LORD will restore them, and raise them up againe by repentance. *The LORD will heale thy backsliding, if thou take unto thee words to confesse thy falling away, Hosea 14. 2, 3, 4. There is healing in the wings of the Sonne of righteousnesse, and you shall grow up as the calves of the stall, Mal. 4. 2. The LORD upholdeth all that fall, and raiseth up all those that are bowed downe, Psal. 145. 14. Behold I will bring it health and cure, and I will cure them, and will reveale unto them the abundance of peace and truth, Ier. 32. 6.*

*Returne yee
backe sliding
children, and
I will heale
your backe-
sliding.
Ier. 3. 2. See
12, 13, 14.
verses.*

Psal. 103. 3.

Hee speakes Ezek. 34. 16. of the time of the Gospell when

Book III

CHRIST should bee the Shepheard, and shewes the Covenant that he will make with those that are his, *if any thing be lost* (saith he) if a Sheepe lose it selfe, this is my Covenant, *I will finde it.* If it be driven away by any violence of temptation, *I will bring it backe againe.* If there be a breach made into their hearts by any occasion through sinne and lust, *I will heale them and binde them up.*

GODS Covenant is to make us faithfull in his Covenant: the actions of faith and repentance are ours; but the power of doing them, GODS.

4. Spirituall Lamenesse.

Comforts against Spirituall Lamenesse, or weaknesses of graces.

Then shall the lame man leape as an Hart, Esay 35. 6. *And I will put my spirit within you, and cause*

Ier. 31. 9.

Book III

Pfal. 29. 11.
* Mark the gradation, they shall walke, they shall run, they shall fly, yea, as an Eagle.

cause you to walke in my statutes, and yee shall keepe my iudgements and doe them, Ezek. 36. 27. They shall runne and not be wearie, * they shall walke and not be faint, Esay 40. 31. See ver. 29. The LORD will be the hope of his people, and the strength of the children of Israel, Joel 3. 16.

In our Spirituall infancie we may comfort our selves by those cordioli refreshing promises.

I will give unto him that is a thirst of the fountaine of the water of life freely, Rev. 21. 6. A bruised reede shall be not breake, and the smoking flaxe shall be not quench, Esay 42. 3. though grace be in us but like the heate in the weeke of the candle, when the light is out; yet GOD hath taken order, that it shall not be extinguished. Hee shall feede his flocke like a shepheard, he shall gather the lambes with his arme, and carry them in his bosome, and shall gently leade those that are with young, Esay 40. 11. Hee will use all com-

Esay 27. 15.
Mat. 5. 6.

Book III

passion with a tender respect of our weakenesse. *In love, in care, in pittie he will redceme us, and carry us as in the daies of old, Esay 63.9.* As he hath borne us from the wombe; so will he be the same still unto old age, even unto the gray haire, hee will carry us in the armes of his compassion, hee hath made us, hee will beare, even hee will carry and deliver us, *Esay 46.3,4.* Since thou art a branch of his planting, he may glorifie himselfe in thee, so as thy little one may be as a thousand, and thy small one as a strong nation, *GOD* can performe it in his due time, *Esay 60. 21, 22.*

Rev. 3.9.
10.
* God accepteth of affecting for affecting, willing for working, desires for deeds, partakes for performances, pence for pounds.
Dyke.
Examples are many in Scripture,
Gen 21. 15,
17. Heb. 11.
17. 1 Chron.
17. 10, 11, 12
Luke 21. 3.

CHRIST graciously receiveth and tenderly cherisheth weake Christians, *Zach. 13. 7.* *Matth. 18. 5.* Hee giveth charge against the contempt of them, *verse 10.* and will not have the day of small things despised, *Zach. 4. 10.*

* The obedience of the faithful

full is weake and imperfect, but pleasing and acceptable unto G O D. The Psalmist saith, *Psal.* 147.11. & 149.4.

*The LORD taketh pleasure in his people, * the prayers of the upright are his delight.*

* *Pro 15.8.*

G O D will reckon of so much good done by us, as wee desired and endeavoured to doe; the preparations of our hearts are reckoned with G O D as great things, *Esay 55.1.*

This is a great comfort to G O D S children, that doe their best indeavour to keepe all his Commandements; for though they faile in that obedience which they ought to performe, yet G O D promiseth to *show mercy to them*, *Exod. 26.6.* so long as their heart is true, he will beare with their infirmities.

Wee are not under the law (saith the Apostle) *but under grace*, *Rom. 6.14.* We are delivered from the rigour of the Law: G O D hath received us to the benefit of

The best gold must have his allowance of such graines, so the best Christian must have some allowance, in perfection cleaves to him, he can not do all perfectly, for then what neede the Covenant of grace.

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Col. 3. 14.

that Covenant, in which perfection is onely required in CHRIST, uprightnesse in us. GOD accepts of the *will for the deed*, 2 Cor. 8. 12. and the will above the deed, as appeareth by the 10. verse, *Who hath not onely begunne to doe, but also to be forward a yeare agoe*; making it a greater grace to be willing and desirous to doe well, then it is to doe a good thing.

5. Doubts and Feares of losing the love of GOD.

Comforts against doubts and feares of loosing the love of GOD.

Ier 31. 12, 25

In the affliction of thy minde and losse of the feeling of GODS favour, acquaint thy selfe with those promises, *Iohn 13. 1. Having loved his owne which were in the world, he loved them unto the end, and without end.*

Rom 11. 29

The gifts and calling of GOD
are

are without repentance: that is, such gifts as accompany an effectuall calling, are such as GOD never repenteth of, or taketh away, *I will not forsake my people*, 1 King. 6. 13. *Heb. 13. 5. Behold GOD will not cast away a perfect man*, Job 8. 20. The love of GOD unto his childe, in respect of tenderneſſe, is infinitely dearer then that of a most loving mother to her little one, *Eſay 49. 15.* stronger then the stony mountaines and rockes of flint, *Eſay 54. 10.* as constant as the waters of Noah, *ver. 9.* as the ordinances of Heaven, *Ier. 33. 20.* and *ver. 25.* nay as ſure as GOD himſelfe, *Pſal. 89. 33, 34, 35.*

6. Forgetfullneſſe.

A promiſe againſt forgetfullneſſe.

But the Comforter which is the HOLY GHOST whom the Father will ſend in my name, he ſhall teach

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teach you all things, and bring all things to your remembrance whatsoever I have said unto you, Iohn 14. 26.

7. Vncheerefullnesse.

Comforts against dullnesse and vncheerefullnesse.

The wildernesse and solitary place shall be glad for them, and the desert shall reioyce and blossom as the rose, it shall blossom abundantly, and reioyce even with ioy and singing, Esay 35. 1, 2. Then shall yee sucke, yee shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Ierusalem. And when yee see this, your heart shall reioyce and your bones shall flourish like an herbe, Jer. 66. 12, 13, 14. Thou shalt reioyce in the LORD, Esay 41. 16. Thou shalt haue thy delight in the Almighty, Job 22. 26.

The

The godly have a spring of joy within them, *John 4. 14.* In thy name shall they reioyce all the day, *Psal. 89. 16.* See *Psal. 33. 21.*

8. Indisposition.

Comforts against it.

In the thoughts of our indisposition to any thing that is good, let these places quicken us.

I can doe all things through CHRIST that strengthneth mee, *Phil. 4. 13.* *Thou shalt be unto mee a kingdome of Priests,* *Exod. 19. 6.*

We shall be able to offer unto GOD the sacrifice of prayer or praise. *In every place incense shall be offered to my name, and a pure offering,* *Mal. 1. 11.* which is spoken of the beleeving Gentiles.

9. Distractions.

Comforts against them.

G O D

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GOD promifeth in the Covenant of grace, *Ezek. 11. 19. To give his people one heart.* CHRIST prayed that we might have this one heart, *John 17. 21, 23.* and be one with GOD. When we are troubled with distractions in prayer, hearing, or meditation, wee should pleade the Covenant, and pray with *David, O LORD unite my heart to thee.*

10. Evils of good done.

• Promifes or comforts to the godly for evils of good done.

GOD not onely accepteth and taketh in good part the poorest service we doe to him notwithstanding our corruptions and frailties, but even delighteth and taketh great pleasure in them, *Cant. 2. 14.* as a Father delights more in the stammering of his little childe, then in the eloquence of the best Orator.

CHRIST

CHRIST presenteth and perfumeth our prayers to his Father, Rev. 8.3. 1 Pet. 2.5. *And it shall be upon Aarons fore-head, that Aaron may beare the iniquity of the holy things, and that they may be accepted before the LORD, Exod. 28.38.* Aaron was a Type of CHRIST, who by his intercession perfumes our prayers, and doth away the blemishes that cleave to our best actions. Loving Parents doe not take notice of many blemishes in their children; so GOD seeth no iniquity in Jacob, nor any transgression in Israel, Num. 23.21. *But passeth by the transgression of the remnant of his heritage: which makes the Prophet in the beginning of the verse, in admiration to cry, Who is a GOD like to thee!*

Accipit suum, & remittit illud.
God accepts that which is his, and forgives that which is thine.

Micah, 7. 18

II. Comforts against

Feares of their falling from GOD, who labour to work out their salvation with feare and trembling.

I. In

Book III

Rom. 9. 11.

Mat. 24. 23.

24. 2 Tim. 2

19.

*Singula
verba pondera
habent, certu
tudine hac nu
titur i fun
damento,
2 non quo
cunq; sed fir
mo, 3 non bo
norum sed
Dei, 4 non
vacillantis
sed stabile
signi
10, idq; no
titia Dei, non
simpliciter
tam inspe
ctum, sed
discernit
suum a non
suis. D. Pres
deaux.*

1 Pet. 1. 5.

*Kept by the
guard of
Gods power
unto salva
tion, Phil. 4.*

*7. Keeps
with a guard
as Kings are
kept, 1. 13. 2.
11.*

1. In regard of GOD.

1. His Counsell, on which mans salvation is founded, is sure and unchangeable, and his calling without repentance, *Rom. 11. 29.*
2. His Love is everlasting and inviolable, *Jer. 31. 3. Rom. 8. 35. ult.*
3. His Mercy (like his Love) is everlasting, *Psal. 103. 17. Psal. 100. 5. 106. 1. & 107. 1. Luke 1. 50.* It is iterated 26. times in 136. Psalmes.
4. His Will is for such, *Luke 12. 32. John 6. 39.* His Grace, and that is all-sufficient, *2 Cor. 12. 9.*
5. His Power is for such, and that is Almighty, *Joh 10. 27, 28, 29. Jude 24. 2 Tim. 1. 12.*

6. His

6. His faithfullnesse and truth make both for this, 2 *Thess.* 3.3.

2. In regard of CHRIST.

1. Because of our union with him: He is the Head, we the members. and he will not suffer any to perish that are ingrafted into him, *Joh.* 6.39. *Joh.* 17.22, 23, 26.

2. From the perpetuall efficacy of his intercession, *Rom.* 8.34. *Heb.* 7.21. Hee is a Priest for ever, and alwaies intercedes for his. What he said to *Peter*, *I have prayed that thy faith faile not*, *Luke* 22.32. Hee performeth for all. He is the Author and finisher of our faith, *Heb.* 12.2.

Our assurance is not in our selves, but in Christ, as we lay hold of him, to he fast holdeth us, and as he hath prayed that our faith faile not us, so neither will he let go his hold *Joh.* 10.27, 28, 29 *Heb.* 7.25 *Phil.* 4.7.

S. *Augustine* saith, A mighty man will not loose that which hee hath bought for his money, and will Christ loose that which He hath bought with his blood.

3. In

Esay 55. 21.
1 Cor. 3. 16.

The nature
of a seale is
to make
things sure,
Dan. 6. 8.
Mat. 27. 66.
a writing is
faine a-
mongst
men, when
the seale is
put to it,

A TREATISE

3. In regard of the HOLY
GHOST.

1. His continuall assistance, *Hee shall abide with us for ever*, John 14. 16. *And hee which hath begun a good worke, will finish it*, Phil. 1. 6.

2. His Obsequation which is irrevocable: every one that beleeveth, is sealed by the holy Spirit of promise, *Ephes. 1. 13, 14.* sealed for ever, 4. 30. 2 Cor. 1. 22. an honest man will not break his bargaine, when there is earnest and evidence for it; therefore *Chrysostome* saith elegantly, if God having once given this earnest, should not also give the rest of the inheritance, He should undergo the losse of his earnest. 4. The

4. The lasting power of the Word once rooted in the good and honest heart, *Luke 8.15.* It is called *immortall seed*, *1 Pet. 1.23, 25.* *The engrafted Word*, *James 1.21.* *The seed remaining*, *1 Joh. 3.9.*

5. The certainty and sweetnesse of the promises to this purpose. GOD hath promised that his people shall not be mooved from the state of grace, *Psal. 15.5. & 16.8. Psal. 37.24, 27, 28, 31. Psal. 55.22. & 102.28. Pro. 10.30. Psal. 125.1. Hee will not cast off his people nor forsake his inheritance, Psal. 94.14. 1 Sam. 12.22. And hee will put his feare into their hearts, that they shall not depart from him. For this is his Covenant with his people. Jer. 32.39, 40, 41. Hosea 2.19, 20. Hee upholdeth them with his hand, that they shall not fall away. Hee will confirme them unto the end, that they may be blamelesse in the day of our LORD JESUS CHRIST, 1 Cor. 1.8, 9. the like*

is,

Zach 10. 12.
Iohn 8. 12.
2 Sam. 7 14
15.

The booke
of Psalmes
is full of
hee com-
fortable
promises.
Psal. 1. 3. &
2. 10. 18. Pf
112. 6. 19. &
73. 24. 16. Pf.
103. 17. &
145. 14. Pf.
8. 33.

Ioh. 6. 35, 37
59, 51 & 5.
14.

is, *1 Theff. 5. 23, 24*. GOD hath made more promises to hold up his children, then ever he made to hold up the pillars of the world.

6. The prayers of the whole Church of GOD which are very prevalent and powerfull, *Joh. 16. 23*. the daily sacrifice of believers, is, *ne inducas in tentationem*.

7. The force and might of faith, *1 Pet. 1. 2, 3, 4, 5*.

8. The durable vigour of saving graces, *John 4. 14*. our Saviour hath promised, *John 16. 22*. that he will give unto the faithfull such constant and permanent joy, as no man shall be able to take from them: He hath prayed that our faith may not faile, *Luke 22. 32*. It is a stable grace, *1 Joh. 5. 4*. *1 Pet. 2. 6*.

Comforts to the Godly, who are troubled with many and strong corruptions, and likewise:

wife want the meanes of grace,

- either { 1. Altogether.
2. In the power of them.
3. Or having them so, yet
profit not by them.

1. Comforts in case of dismayednesse under many and strong corruptions.

I will sprinkle cleane water upon you, and you shall be cleane from all your filthinesse, and from all your idols will I cleanse you, Ezek. 36.25. Though thy sinnes were as great as Idolatry in the first Table, or Whoredome in the second, yet GOD will forgive and sanctifie thee.

He will cast all our sinnes into the depths of the sea, Micah. 7.19. The sea can drowne mountaines as well as mole-hills: *Though they were as crimson and scarlet, which will take no other die, yet in CHRIST S bloud they shall bee made as white as wooll and snow, Esay 1.18.* All manner of
sinnes

Act 3.25

The faithfull (that they may have comfort against their corruption) must by beholding the promise, flie unto Christ, and cleave the faster to Him, Rom. 7.25. Phil. 3.2.

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sinnes and blasphemies shall be forgiven unto men, Matth. 12. 31.

CHRIST came to save sinners, 1 Tim. 1. 15. It matters not

what the wound is, so *CHRIST* be the Physitian. *Where sin*, that

is, the knowledge and feeling of sinne abounded, *grace over-abounded, Rom. 5. 20.*

Have wee a multitude and magnitude of sinnes?

G O D hath a multitude and magnitude of mercies: *Have*

mercy upon mee O G O D according unto the multitude, so wee

translate it, (the Hebrew word *Rob*, signifieth also magnitude)

of thy tender mercies. Two things terrifie penitent sinners: 1. The

multitude and exceeding great number of evils whereof they

are guilty, he tels them in that 26. *Ezek.* that he would * *wash*

them from all their filchinesse, without exception, 1 *Joh. 1. 9.*

therefore let us not put in conditions where *G O D* doth not, and

as it were interline his Covenant. 2. That their sinnes have

beene

Psal. 51. 1.

סג
Sec 2 Sam. 24. 4.

His mercies are great, or many. Spare me O God according to the greatness or multitude of thy mercy.

Neh. 13 22.

* *Psal. 130 8*

beene hainous and extraordinary, *Zach. 13. 1.* Hee promifeth to open a fountaine of grace to wash them from all finnes; CHRIST hath discharged our pounds as well as our pence. He came to take away the finnes of the world, this is fpoken indefinitely.

2. Comforts to fuch who are troubled for want of the meanes of grace, either Altogether.

After GOD hath given you the bread of affliction, and the water of adverfity, hee will reftore teachers and no more reftaine inftruction, Eſay 30. 20.

Though thou fee no way of helpe, yet thou knoweft not how GOD can provide, *Hee can open rivers on the tops of mountaines, and he maketh the wildeerneſſe a ſtanding poole, when his people thirſt and cry unto him, Eſay 41. 17, 18.*

Comforts to thoſe that want, or have loſt the meanes of knowledge, their teachers are taken from them.

If

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If ordinary meanes faile,
 GOD will then supply of his
 Spirit; I will be unto them as a
 little Sanctuary in the countreies
 where they shall come, Ezek. 11.16.
 I will take you ere of a cittie,
 and two of a family, and I will
 bring you to Sion, Jer. 3.14: The
 LORD giveth the Word, great is
 the company of preachers, Psal.
 68.11.

The ransomed of the LORD
 shall returne and come to Sion with
 songs, and everlasting ioy upon their
 heads, they shall obtaine ioy and
 gladnesse, and sorrow and sighing
 shall flie away, Esay 35.10.

Or in the power of them.

I will give you Pastors accor-
 ding to mine heart, which shall
 feede you with knowledge and un-
 derstanding, Ier. 3.15.

Or having them so, and not pro-
 fitting by them.

I am the LORD thy GOD
 which

In our spi-
 rituall bar-
 rennesse la-
 mented,

which teacheth thee to profit, which leadeth thee by the way which thou shouldst goe, *Esay 48.17.*

For thy Maker is thine husband, &c. *Esay 54.5.6. Hosea 2.19.*

In the wildernesse shall waters breake out, and streames in the desert, and the parched ground shall become a poole, and the thirsty land-springs of water, *Esay 35.6, 7.* that is, the most barren heart shall abound with grace, according to that promise, *Out of their bellies shall flow rivers of living water, Iohn 7.38.* streaming out for the good of others. The Kingdome of GOD shall be taken from you and given to a nation bringing forth the fruits thereof, *Matth. 21.43.* This is a promise, that the Gentiles shall bring forth the fruites of the Gospell, therefore every beleev- ing Gentile may apply it.

The use of Faith here is, to uphold us against our manifold defects, infirmities and imperfections. For first, it giveth evidence

N

to

See 1 & 2,
verses.

Book III










to our soules, that the graces wee have are the gifts of G O D, because G O D promifeth them. Secondly, it maketh us rest on G O D for perfecting of that good worke which hee hath fo graciously begun.

The Godly that know they feare G O D unfainedly, and yet are often perplexed, becaufe all sensible tokens of G O D s favour are taken from them, should
 1. Acquaint themselves with the promises, and comfort themselves with these words, they will be as flagons of wine to all distressed spirits. 2. Let them not consider too much of, nor reason too much with their temptations, *Rom. 4. 19.* 3. Though they feele nothing, yet let them say with *David, Ps. 1. 56. 10. In G O D will I praise his Word, in the LORD will I praise his Word.*

CHAP. V.

5. In regard of GOD,
Desertions.

Comforts to GODS people
in spirituall desertions.

1.    Et them Consider,
   L that this hath be-
   fallen the best of
GODS servants.

Job 6.4, 13. 16. 9. David, Psal. 6.
& 77. and CHRIST himselfe,
Mat. 27. 46. CHRIST (saith
Greenham) was forsaken for a few
houres, David for a few moneths,
and Job for a few yeares.

2. GOD doth not forsake
them, Heb. 13. 5. Esay 49. 15, 16.
but seemes to forsake them.

3. Desertion is but short, com-
pared with the time of mercy,
For a small moment have I forsa-
ken thee, but with great mercies
will I gather thee. In a little
wrath I hid my face from thee, for

Later con-
fesseth of
himselfe,
that after
his conver-
sion, he lay
three yeares
in despara-
tion.

Non deseris
etiam si dese-
vere videa-
tur, non dese-
ris etiam si
deseras. Au-
sten.

Book III

Esay 57. 18.
19.

a moment; but with everlasting kindnesse will I have mercy on thee, saith the LORD thy Redeemer, Esay 54. 7, 8.

He will not alwaies chide, neither will hee keepe his anger for ever, Psal. 103. 9. The LORD will not cast off for ever, but though he cause griefe, yet will he have compassion according to the multitude of his mercies, Lam. 3. 31, 32.

4. GOD waites for a fit season of shewing his favour toward them, Esay 30. 18.

Blessed are
all they that
waite for
him, Esay
30. 18.

We ought to live by faith, Hab. 2. 4. waiting for GOD who hides his face, Esay 8. 17. and to stirre up our selves to lay hold on our GOD, Esay 64. 7. that is an excellent place, Esay 50. 10.

CHAP.

CHAP. VI.

SPIRITVALL PROMISES.

I. In regard of Good.

1. Love of them, which hath three properties, it is
1. Free.
2. Infinite.
3. Eternal.

2. Presence with them :

1. Each of the godly in particular.

2. The whole Church in generall.

3. Providence over them, keeping them

1. Immediately, by himselfe.

2. Mediatly, by his Angels.

I. GODS

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I. Promises of GODS Love.

For spiritu-
all blessings
in General,
Ephes. 1. 3.
he hath bles-
sed us with
all spirituall
blessings,
2 Pet. 1. 4.
He hath gi-
ven us all
things per-
taining to
life and
godlinesse.



*And he will love thee, and
bless thee, &c. Deut. 7.
13. Hee crowneeth his
people with loving kind-
nesse, and tender mercies, Psal. 103. 4.*

There are three properties of
GODS Love.

1. It is a free Love; he stands
not upon desert, *Hosea 14. 4. Ex-
od. 33. 19. 1 Joh. 4. 10, 19. The
LORD did not set his Love upon
you, nor choose you, because yee
were more in number then any other
people, but because the LORD
loved you. Lo he loved you, be-
cause he loved you, to shew the
freedome and independancy of
his love unto them.*

2. It is an infinite & transcendent
Love, *Eph. 2. 4. 7, 18, 19. GOD * so
loved the world, &c. Iohn 3. 16.* that
is, so infinitely, so transcendent-
ly, so incomprehensibly, *1 Ioh. 3. 1.*

3. It is an eternall and un-
changeable

Deut 7. 7, 8.
*Amis, quia
amat. Ber-
ward.*

* There is
a Sic with-
out a Sic.

Ier. 31. 40.
2 Sam. 7. 15.

changeable Love, *I have loved thee with an everlasting love, Jer. 31. 3. Behold I will betroth thee unto mee for ever, Hosea 2. 19. With everlasting kindnesse will I have mercy on thee, Esay 54. 8.*

2. Promises of Gods speciall and gracious presence.

This is the most sweete comfort, wherewith GOD anciently used to sustaine his children.

Each in particular.

Isaac, Gen. 26. 3, 24. Moses, Exod. 3. 12. & 4. 12. Josh. 1. 5, 9. & 3. 7. Ezek. 3. Jer. 1. 8, 19. David encouraged his sonne Salomon with this, 1 Chron. 28. 20.

And the whole Church in generall. *Esay 41. 10. & 43. 2. Rev. 1. 13. & 2. 1. CHRIST* left this comfort for his farewell to his Disciples and their Successors. *Lo I am with you to the end of the world, Matth. 28. 20. And [With you]* Comprehends under

Jacob, Gen. 28. 15. & 31. 3. I will be with thee, that is, to do thee good, Gen 32. 12

Zach. 2. 10, 11. Iocl 4. 17. Christ is spiritually present with all true beleevers. Rom. 16. 24 2 Cor 13. 14 Phil. 4. 23.

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it not onely Pastors, but people also; *For where two or three are gathered together in my name (saith CHRIST) there am I in the midst of them, Mat. 18. 20.*

3. Promises of GOD's providence over his children.

They have an honourable guard.

1. GOD himselfe keepeth his Israel who neither slumbreth nor sleepeeth. *Psal. 121. 4, 5. He keepeth his under the shadow of his wings, Psal. 91. 14. The LORD compareth himselfe to an Eagle which safely carrieth her young, Deut. 1. 31. & 32. 11. and to a carefull Shepheard, Ezek. 34. 12. Psal. 23. 1, 2, 3. John 16. 12. Esay 30. 21.*

The eyes of the LORD are upon the righteous, Psal. 34. 15. a mans eye is upon one that hee loves, ubi amor, ibi oculus. The LORD hath a care of them, he loves, defends and protects them.

He

8 Chron. 16.

9 Psal. 13. 18

19 Deut. 11.

11.

There are
two sweet
Psalmes for
promises of
future pro-
tection, Psal.
91. & 121.

He faith, *Pfal. 32. 8.* I will guide thee with mine eye. Hee will guide his children by his special providence in all their waies, *Pfal. 121. 8.* *Esay 46 4.* He withdraweth not his eyes from the righteous, but with Kings are they on the throne, yea hee doth establish them for ever, and they are exalted, *Job 36. 7.* Hee keepeth all his bones, not one of them is broken, *Pfal. 34. 20.*

There shall not a haire of your head perish, *Luke 21 18.* *Matth. 10. 30.* *Acts 27. 34.* Hee that toucheth you toucheth the apple of his eye, *Zach. 2. 8.* To expresse the tenderesse of his love, he named the tenderest part of the body, faith *Salvian*, that he might shew that hee is troubled with the least contumelie offered to his Saints, as we are with the least hurt of our eye. Nay hee faith not, hee that toucheth you toucheth his eye, but the apple of his eye, the tenderest piece of the tenderest part, the Chrystall

All the haire of your head are numbered Luk. 12. 7. and it is Austens inference thereupon, Si sic custodiuntur superflua tua, in quanta securitate est animatus. The eye is kept most diligently, and strongly guarded by nature with tunicles

Book III

Plal. 17. 8.

Deut. 32. 10

* The world is like a wilderness, the wicked like wilde beasts in a desert; Gods children are so provided for, that God preserves them, yea and himselfe feeds them out meanes of singular refreshing all their daies.

humour as the Philosophers call it, *Ishon* in Hebrew of *Ish*, *pupilla* in Latine of *pupa*, because therein appeareth the resemblance of a little man, or because as a man is to be prized above all other creatures, so GOD esteemeth his people above all the world. *David* found by his owne experience, *Psal.* 17. 8. *Psal.* 63. 7. and 41. 12. that GOD preserved him as the apple of his eye: and so may all Christians. What was said to *Jacob*, *Gen.* 28. 15. and to *Ioshua* by *Moses*, *Deut.* 31. 8. and by GOD himselfe, *Iosh.* 1. 5. *Paul* applieth generally to all Christians, *Heb.* 13. 5. *I will never leave thee nor forsake thee. Hee guides them in all their waies. Hee that hath mercy on them* (saith the Prophet) *shall leade them, even by the springs* * *of water shall hee guide them, Esay* 49. 16.

2. Christians have the guard of Angels.

He shall give his Angels charge over

or thee, to keepe thee in all thy waies, they shall beare thee up in their hands least thou dash thy foot against a stone. Psal. 91. 11, 12. The Angels keepe us, and that universally, in all our waies: they keepe us, and that very charily and tenderly, they beare us in their hands, and they keepe us very safely and surely, so that we dash not our feete against a stone.

The Angell of the LORD encampeth about them that feare him, and delivereth them, Psal. 34. 7.

Exod. 33. 2.
& 32. 34.

CHAP.

CHAP. VII.

- | | | |
|---------------|-------------------|--------------|
| 2. CHRIST | 1. Redemption, | |
| himselfe, and | 2. Vocation. | |
| many bles- | 3. Iustifica- | 1. Not im- |
| sings by him | tion, which | puting sin. |
| are promised | hath two | 2. Imputing |
| to the God- | parts, | righteousnes |
| ly, | 4. Reconciliation | |
| | 5. Adoption. | |

The world
it selfe was
no sooner
begun, but
the promise
also began
of sending
Christ into
the world,
Gen 3. 15
Yet this

1. CHRIST is promised to the
godly.

He first promise made to
man and the foundation of
all other was that, *Gen. 3.*
15. It shall bruise thy head, It or

promise was in generall termes, neither shewing what seede,
neither shewing what kind of woman, or of what people this
seed should be. A second promise was made to *Abraham*, and
it was a little more lightsome then this, for it shewed of what
people he should be, viz. of the *Iewes*, *Gen. 22. 18.* A third pro-
mise was more lightsome then this too, for it shewed of what
Tribe he should be, viz. of the Tribe of *Judah*, *Gen. 49. 10.* A fourth
promise was yet more lightsome, for it shewed of what family
He should be, viz. of the family of *David*, *1 Sam. 7. 16.* The fifth,
and six, and seventh promises were much more lightsome then
this, for the fift declared the party that should bring him into
the world, viz. a *Virgin*, *Esay 7. 17.* The sixt the place he should
be borne in, viz. *Bethlehem*, a City of *Judah*, *Micah 5. 2.* The se-
venth declared the time, viz. seventy weekes of yeeres from
the time the Prophet *Daniel* lived in, that is, foure hundred foure
score and ten yeeres, *Dan. 9. 24.* Days first Sermon of our Savi-
ours Nativity.

He,

He, that is, CHRIST, *shall bruise thy head*, that is, breake the power and dominion of Satan. The first Promise was made concerning CHRIST, because GOD intended to make good every promise in CHRIST.

In all ages the LORD renewed this promise of sending CHRIST the promised seed, as immediately after the flood, Noah by prophesie blessing his two sonnes, said, GOD *shall enlarge Iaphet, and hee shall dwell in the tents of Shem, Gen. 9. 27.* He meanneth that we the Gentiles should be called to be one body with the Jewes in CHRIST. The same was afterwards oft renewed to Abraham: *In thy Seed (that is, CHRIST) thou thy selfe, and all the nations of the earth (that is, the faithfull in all nations) shall be blessed, Gen. 12. 3. Gen. 13. 14. & 15. 4, 18. Gen. 17. 4. & 22.*

The like was after promised to Isaac, *Gen. 26. 4.* and Jacob, *Gen. 28.*

Book III

*Shilo secundum
de eius, id in
quo involvi-
tur partus in
utero existens,
Metonymia
rei continen-
ti prore con-
senta, ut in-
quit Tremel.
See Cart-
wright his
confutation
of the Rbe-
nish Testa-
ment, on
Mat. 1. 23
and Perkins
on the
Creed.*

Rom 1. 2.

28. 14. and Gen. 49. 10. it is said, *The Scepter shall not depart from Juda untill Shiloh come*, that is, the *Messias* come, for *Shiloh* signifieth the tunicle or skinne that lappeth the Infant in the Mothers wombe; called by Phyticians the *secundine*, (because it grieves the woman that is with child the second time, as it were a second birth) in French *arriere fais*, in English the after-birth or after-burden: and by a kind of figure is put for the Sonne of GOD in the wombe of the Virgin, made man; to note him to be of the flesh of *Mary*, and his birth to be like the birth of other children, sinne onely excepted. *There shall come a Starre out of Jacob, and a Scepter shall rise out of Israel*, Numb. 24. 17.

In all succeeding ages, *Moses* and all the Prophets in their times foretold of CHRIST, Acts 3. 24. & 10. 43. *The LORD thy GOD will raise up unto thee a Prophet from the midst of thee,*
of

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of thy brethren like unto mee, unto him shall yee hearken, Deut. 18. 15. like unto mee] both in the participation of nature and office, saith Junius: a true man, and a true Mediator, CHRIST is there meant, Acts 3. 22. & 7. 37. That evangelicall Prophet Esay spake of him then as already come. For unto us a childe * is borne, unto us a Sonne is given, and the Governement shall be upon his shoulder, and his name shall be called, Wonderfull, Counsellor, the mighty GOD, the everlasting Father, the Prince of Peace, Esay 9. 6. See Esay 11. 1. 32. 1, 2. & 53. 2, 3, 4. Ezek 37. 24. & 34. 24. Jer. 33. 15, 16. Jer. 23. 5, 6. Micah 5. 2. Zach. 3. 8. & 6. 12, 13. & 9. 9, 10. He is called the messenger of the Covenant, Mal. 3. 1. For in him GOD reconciled the world to himselfe, 2 Cor. 5. 19.

There are multitudes of promises also concerning CHRIST, and the generall benefits by him in the New Testament.

I. That

Christ was promised to come of the seede of David, Acts 13. 23. See Psal 89. 15, 36 & 132. 11, 12, 13 14 Esay 16. 5.

* That is, Iesus Christ, of whom he prophesied, Chap. 7. 14 Behold a Virgin shall conceive, and beare a Sonne, and shall call his name Immanuel.

Luke 1. 31.

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Mat. 9. 31.

Luke 3. 6.

Ioh. 12. 47.

Esay 49. 6.

1 Ioh. 1. 9.

1. *That he shall save us* : The Evangelist *Matthew* gives this reason of his name **J E S U S**, *For hee shall save his people from their sinnes, from the guiltinesse, power, and punishment of them. The Sonne of man is come to seeke and save that which was lost,* Luke 19. 10. **G O D** sent his Sonne into the world, that the world through him might be saved, John 3. 17. The Apostle with a vehement asseveration affirmeth this. *This is a faithfull saying, and worthy of all acceptation, that* **C H R I S T J E S U S** *came into the world to save sinners,* 1 Tim. 1. 15. Hence **C H R I S T** is often called *our Saviour,* Esay 49. 26. Esay 60. 16. Luke 2. 11. 1 Tim. 1. 1. 1 Tim. 2. 3.

2. **C H R I S T** is said to be *A light to the Gentiles,* Matth. 4. 16. *The light of the world,* John 8. 13. & 9. 5. under this comparison of *Light*, all benefits which **C H R I S T** brings us are contained,

ned, *light of knowledge, grace, and glory.*

Hitherto belong all such Scriptures as shew CHRIST to be *our Life, Col.3.4. Iohn 6.33. Ioh. 14.6.* CHRIST also calls himselfe *The bread of life, Ioh. 6.35, 51.* Compares himselfe to a *Vine, Iohn 15.1.* to teach, that as the branch hath his whole life from the stock, so we have all our life from him.

3. GOD is well pleased in CHRIST, *Mat. 3.17. In whom,* not with, by, or through whom, but a larger preposition then them all, which signifieth two things: 1. That GOD is well pleased with CHRIST: 2. In and through him with others; therefore it is said, *Ephes. 1.3. GOD hath blessed us, with all spirituall blessings in CHRIST, verse 4. GOD hath chosen us in him, ver. 6. accepted us in the beloved, ver. 7. In him wee have redemption through his blood, the forgivenesse of sinnes, according to the riches of his*

2 Tim. 1. 10

He is said to be the Head of the body.

Rom. 8. 32.

Ephes. 3. 25.

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his grace. It is said, *Acts 13.*
 34. *I will give you the sure mercies of David,* that is, all those good things which were promised in CHRIST, who was of the seed of *David.*

2. Blessings by CHRIST to the Godly.

1. Redemption.

Col. 1. 14

Who gave himselfe for us, that hee might redeeme us from all iniquity, Tit. 2. 14. We have redemption through his blood, Ephes. 1. 7. And he shall redeeme Israel from all his iniquitie, Psal. 130. 8. He hath redeemed them from the curse of the law, by being made a curse for them, Gal. 3. 13. CHRIST JESUS by his owne blood entred into the holy place, having obtained eternall redemption for us, Heb. 9. 12.

CHRIST is made unto us Redemption, 1 Cor. 1. 30.

2. Effectuall Calling; our particular

particular calling doth interest us in the promises of GOD, *Acts 2. 39.* For the promise is unto you, and to your children, and to all that are a farre off, even to as many as the LORD our GOD shall call, there is the condition.

Rom 8 28.
30.

3. Justification.

By his knowledge, shall my righteous servant iustifie many, Esay 53. 11.

By him all that beleeve, are iustified, Acts 13. 39.

In the LORD shall all the seed of Israel be iustified, Esay 45. 25. Who shall lay any thing to the charge of GOD'S Elect? it is GOD that iustifieth, Rom. 8. 33.

He iustifieth the ungodly, Rom. 4. 5. that is, saith Beza, he makes him righteous in CHRIST, who is unrighteous in himselfe.

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1. Justification
consists of two
parts,
1. Not imputing sinne,
2 Cor. 5. 19.
2. Imputing
righteousnes,
Gal. 3. 6.

Promises of forgivenesse of
sinnes.

This great benefit of forgive-
nesse of sinne by CHRIST, is
plentifully proclaimed unto us
miserable sinners.

See Luk. 14
47. & 5. 31.
10. 43. & 13.
38.

Behold the Lambe of GOD
which taketh away the sinnes of the
world, John 1. 29. Hee shall heare
their iniquities, Esay 53. 11. Once
in the end of the world hath hee
appeared to put away sinne by the
sacrifice of himselfe, Heb. 9. 26. He
was manifested to take away our
sinnes, 1 Joh. 3. 5. The blood of
JESUS CHRIST cleanseth us
from all sinne, 1 Joh. 1. 7. He hath
by himselfe purged our sins, Heb. 1.
3. He bare our sinnes on the tree,
1 Pet. 2. 24. He loved us and wa-
shed

shed us from our sinnes in his owne blood, Rev. 1.5. He is the propitiation for our sinnes, 1 John 2. 2.

Hercunto agreeth that invitation of our Saviour: Come unto mee all yee, that are weary and heavie laden, and I will ease you, Mat. 11. 28.

He came to call sinners, Luk. 5. 21.

GOD of his rich grace and mercy in JESUS CHRIST doth make offer of free and full forgivenesse of sinnes, to every burdened, thirstie, and penitent soule.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him returne unto the LORD, and hee will have mercy upon him, and to our GOD, for hee will abundantly pardon, Esay 55.7. Returne thou backesliding Israel, saith the LORD, and I will not cause mine anger to fall upon you, for I am mercifull, saith the LORD, and I will not keepe mine anger for ever, Jer. 3.22. I will cleanse them

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them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against mee, Jer. 33. 8.

GOD when he forgiveth us, so fully acquitteth us of our sins, as if we had committed no sinne at all.

This appeareth by many Metaphors used in the Scripture.

Col. 3. 14.

I am hee that blotteth out thy transgressions, saith the LORD, Esay 43. 25. It is a Metaphore taken from Creditors, who when they purpose never to exact a debt, will blot it out of their bookes: I have put away thy transgressions as a cloud, and thy sinnes as a mist, saith the same LORD, Esay 44. 22. The clouds which are driven away by the windes appeare no more, nor the mist which is dried up by the Sunne; so the sinnes which GOD forgiveth, returne not againe:

again: *thou hast cast all my sins behind thy backe*, faith *Hezekiah* to GOD, *Esay* 38. 17. that which a man would not look on or regard, that he casteth behind his backe.

Thou wilt cast all their sinnes into the depths of the Sea, faith *Micah* to the LORD. When a man would have a thing utterly forgotten, hee will cast it into the bottome of the Sea, from whence there is no fetching it againe.

The Psalmist pronounceth him *blessed, whose sinne is covered*, *Psal.* 32. 1. A thing covered is not scene, *hee hath not beheld iniquity in Jacob, nor scene perversenesse in Israel*, *Numb.* 23. 21.

The same Psalmist pronounceth him *blessed, to whom the LORD imputeth not sinne*, *Psal.* 32. 2. a sinne not imputed, is as not committed: as Merchants when they will forgive a debt, put it not into the reckoning, and so do not impute it.

Micah. 7. 19.
As if hee should say,
looke as God subdued *Pharaoh* and all his host in the bottome of the Sea; so he will cast away the sins of his people.
Psal. 85. 2.

Rom. 4. 7. 8.

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Heb. 8, 12. &
10. 17.

*That which
the Heathen
Orator
spake flat-
teringly of
Julius Caesar,
is most true
of God, *nil
obliviscis so-
las, nisi inimi-
cos*, He for-
gets nothing
but the sins
of penitent
suppliants.

G O D himselfe saith, *I will forgive their iniquities, and I will remember * their sinne no more*, *Ier. 31. 34.* the latter clause expounds the former; to *forgive* is to *remember no more*, that is, never to call that to account, which was once remitted.

Thus G O D blotteth out our sinnes, that they condemne us not. *Putteth them away*, that they hurt us not. *Casteth them behind his backe*, as though he regarded them not. *And into the Sea*, that they drowne us not. *Covers them*, that they appeare not. *Doth not impute them*, as though they were not. *Forgetteth them*, so that he punisheth them not.

All the blessings in the new Covenant are given with remission of sinnes. When G O D forgives a mans sinnes, then hee gives him all other things, Sanctification, and whatsoever else, as we see at large. *Ezek. 36. 26.* The L O R D there, after he had promised to *forgive all their sins*,
he

hee faith, hee will give them a new heart, hee will cause them to walke in his waies; and then hee comes with outward mercies too, hee promiseth them deliverance from their enemies, and other good things in the rest of the Chapter, but all other things come in with remission of sinnes, Acts 10. 43. *To him give all the Prophets witnessse, that through his name, we have remission of sinnes.* The Prophets gave witnessse concerning CHRIST of many other things besides remission of sins, that we have in his name, which wee have by him, but all other things come with this. GOD was in CHRIST reconciling the world to himselfe, 2 Cor. 5. 19. a marvellous great mercy, it consists in this, that *their sinnes were not imputed.* The priviledges of the new Covenant are chained together: *Whom hee hath predestinated, them also hee called, and whom he called, them also he iustified, and*

O

whom

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whom hee iustified, them also hee glorified, Rom. 8. 30.

2. Promises to make us righteous.

As by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous, Rom. 5. 19. therefore we are said, to be the righteousness of GOD in him, 2 Cor. 5. 21. For this cause CHRIST is called The LORD OUR RIGHTEOUSNESSE, 1er. 23. 6. & 33. 16. CHRIST is made unto us righteousness, 1 Cor. 1. 30. He is said to be the end of the law for righteousness, to every one that beleeueth, Rom. 10. 4. and the Sacraments are said to be the Seales of the righteousness of faith, Rom. 4. 11.

Esay 61. 10.
Zach. 3. 3-4.

He hath covered mee with a robe of righteousness, Abraham beleeved GOD, and it was imputed to him for righteousness, Gal. 3. 6.

This

This imputed righteousness the Papists scoffe at, and call it a putative righteousness; and yet the phrase is used tenne times in one Chapter.

Rom. 4. 3, 5, 6
8, 9, 10, 11, 13
23, 24.

4. Reconciliation.

By CHRIST wee are reconciled to GOD.

GOD hath reconciled us to himselfe by JESUS CHRIST. GOD was in CHRIST, reconciling the * world unto himselfe, 2 Cor. 5. 18, 19. CHRIST is our peace, who hath made both one, that he might reconcile both unto GOD, Ephes. 2. 14, 16. You that were sometime alienated, yet now hath he reconciled, Col. 1. 21.

* That is, all belcevers thorough the whole world.

See Rom. 5. 1, 10.

5. Adoption.

Promises. 1. of it.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sonnes of

O 2 GOD,

For ye are all the children of God by faith in Christ Iesus Gal. 3. 26. Ephes. 1. 5.

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GOD, 1 Joh. 3. 1, 2. But to as many as received him, to them gave he power to become the sonnes of GOD, even to them that beleeve in his name, John 1. 12. That is a gracious promise which the Apostle citeth out of the Prophet Hosea, Rom. 9. 26. And it shall be in the place, where it was said unto them, ye are not my people, that there they shall be called the children of the living GOD. So the LORD promiseth to such as shall separate themselves from the wicked, 2 Cor. 6. 18. Hee that overcometh shall inherit all things, and I will be his GOD, and hee shall be my sonne, Rev. 21. 7. Blessed are the peace-makers, for they shall be called the sonnes of GOD, Mat. 5. 9.

It was GODS promise to David concerning Salomon, 2 Sam. 7. 14. I will be his father, and hee shall be my sonne. Whereupon David much affected and ravished, saith, verse 18. O LORD GOD, what am I, or my fathers

fathers house, that thou shouldst vouchsafe me so great honour and happinesse, as to finde my childe, yea to take him for thine owne, and to become his Father?

See that excellent place, *Gal.* 4.4,5,6,7. & *Rom.* 8.17.

2. To it, paternity promiseteth all blessings, *Mat.* 7.11. and all forbearance, *Psal.* 103.13. *Heb.* 12.5,6.

CHAP. VIII.

PROMISES.

1. Of the Spirit.

He giving of the Spirit
is a part of GODS
Covenant, *I will poure
out my Spirit upon all
flesh in those daies, and your young
men shall see visions, &c.* *Joel* 2.
28,29. which is repeated, *Acts* 2.
17,18. The great Promise that

Whereas
God did in
the old time
reueale his
will unto
some by vi-
sions, and
dreame;
now all
sorts of
men, young
and old,

FOURTH

men and
maides shall
be instructed in the
knowledge
of God
more plentifully and
perfectly.

our Saviour CHRIST made to them, before he departed in the flesh, was this, *I will baptize you with the HOLY GHOST*; which was fulfilled after when he powred forth his Spirit. So *Esay 44.3. I will powre water upon him that is thirsty, and flouds upon the drie ground, I will powre my spirit upon thy seed, and my blessing upon thy off-spring*, the latter end of the verse interprets it. So *Ezek. 36.25, 26, 27. I will put my spirit within you, &c. I will powre upon the house of David the spirit of grace and supplications, Zach. 12. 10. How much more shall your heavenly Father give the Spirit to them that aske him, Luke 11.13. I will powre out my spirit unto you, Prov. 1.23. This is meant in that place, Joh. 4.10. Where our Saviour saith to the woman of Samaria, thou wouldest have asked of him, and hee would have given thee living water: that is, the Spirit, as appeares by comparing it with *Iohn 7.38, 39. I will pray the Father**

Father, and hee shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, Iohn 14.16,17. It is said, Ephes. 1.13. They were sealed with the Spirit of promise, that is, which was promised to all Beleevers, and Gal. 3.14. we are said, by faith to receive the promise of the Spirit, that is, the Spirit of promise, or that had beene promised.

CHRIST had the Spirit in the fullnesse of it, It pleased the Father, that in him should all fullnesse dwell, Col. 1.19. all fullnesse both in respect of the number of graces, Esay 11.2. and in respect of the measure of them, Iohn 3.34. Col. 2.3. Of his fullnesse we shall all receive, and grace for grace, Joh. 1.16. grace freely, and grace upon grace, Zach. 14.8.

A Promise to those that have the Spirit.

As many as are led by the Spirit of GOD, they are the sonnes of GOD, Rom. 8.14.

The Spirit of the Lord shall rest upon him, Esay 11.2. I will put my Spirit upon him, Esay 42.1.

CHAP. IX.

The operation of the Spirit.


1. In Generall. } Sanctification.

2. In Speciall. } 1. Spirituall graces.

2. Spirituall duties. } 1. The kinds of them.
2. The degrees of them.

1. The Promises of Sanctification.

Jer 31. 33. & 32. 4 which is twice repeated in the Epistle to the Heb 8. 10. & 10. 16. Ezek. 11. 19. 10. which is repeated, Ezek. 35. 27. & 37. 14.

 D promiset in the Covenant of grace which hee hath made with his people, *to take away their hearts of stone, and give them hearts of flesh: to put his law in their inward parts, and write it in their hearts, to put his feare in their hearts,*

hearts, that they shall not depart from him, and to give them a new heart, and to put his Spirit within them.

The substance of which Covenant is this, that all their sins shall be forgiven, and both the guilt and punishment thereof wholly remooved. Their persons shall be justified, and their natures sanctified; the lawes of GOD and his promises shall be written in their mindes, so that they shall have the knowledge of them; and in their hearts, so that they shall have the comfort, feeling and fruition of them: they shall not onely have interest in all GODS graces and blessings, but according to their neede, shall have the use and enjoyment thereof.

The LORD often promiseth to Sanctifie and make holy his people, as *Exod* 19.6. & 31.13. *Levit*.22.32. *Esay* 4.3.4, 35.8. *Joel* 3.17.

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Ezek.37.28
Deut 28.5.

Book.III

Ephes. 5. 25.
26.

God will in-
able his
children to
live a holy
life.
1 ioh. 3. 3.

Sanctifie them through thy truth, John 17. 17. and ver. 19. For their sakes I sanctifie my selfe, that they also might be sanctified through the truth.

The LORD hath sworne that his children shall serve him in holinesse and righteousness all the daies of their life, Luke 1. 73, 74, 75. The G O D of peace sanctifie you wholly. Faithfull is hee that hath called you, who also will doe it, 1 Thess. 5. 23, 24. CHRIST is made unto us Sanctification, 1 Cor. 1. 30. The L O R D hath said, that his children shall not Want any needfull Grace, for the leading of a godly life, Psal. 84. 11. There shall be a fountaine opened for sinne, and for uncleannesse, Zach. 13. 1. it is GODS Covenant to sprinkle cleane water upon us, that we may be cleane, and to cleanse us from all our filthinesse, and all our Idols, Ezek. 36. 25. I will turne to the people a pure language, Zeph. 3. 9. See ver. 13. The mouth of the righteous speaketh

keth wisdom, and his tongue sal-
keth of iudgement. The Law of
G O D is in his heart, Psal. 37.
30, 31. C H R I S T gave him-
selfe for us that hee might redeeme
us from all iniquity, and purifie un-
to himselfe a peculiar people, ze-
alous of good workes: the L O R D
will guide the meeke in iudgement,
and teach the humble his way, Psal.
25. 8. & 12.

Tit. 2. 14.

Zach. 14.
The men-
nest shall
have holi-
nesse writ-
ten upon his
forehead as
the Priests
had under
the Law, or
they shall
be holy in
their iour-
neys, in ea-
ting and
drinking.

In the daies of the Gospell
(saith the Prophet Zacharie) shall
there be upon the bels of the hor-
ses, HOLINESSE VNTO
THE LORD.

Those Promises before quo-
ted in the Chapter of Justi-
fication, Mat. 1. 21. Ioh. 1. 29.
1 Iohn 2. 2. 1 Ioh. 1. 7. Rev. 1. 5.
may be referred to this head
also, for they are to be under-
stood not onely of pardoning our
sinnes, but, delivering us from the
power of them.

Promises.

2. To Sanctification.

In

Book.III

The re-
wards of
Sanctificati-
on.

The promise
of walking
in white
hereafter is
made to
none but
such as walk
in white
here, Rev. 3

4.
There are
promises to
holinesse,

1. Of Gods
presence.

2. Of his ac-
ceptance.

3. Of his fa-
ther-hood,

2 Cor 6. 16,
17, 18.

In keeping of them there is great reward, Psal. 19. 11. Blessed and happy is he that hath part in the first resurrection, on such the second death hath no power, Rev. 20. 6. Depart from evill and doe good, and dwell for evermore, Psal. 37. 27. To give you an inheritance among all them which are sanctified, Act. 20. 32. See the like Act. 26. 18.

See Rom. 8. 1, 13. 1 John 1. 7. Esay 1. 16, 17, 18.

CHAP.

CHAP. X.

Promises of Spirituall Graces.

I. The kinds of them.

- 1. Knowledge and wifdoine.
- 2. Faith.
- 3. Confidence.
- 4. Hope.
- 5. Joy.

- 6. Love, of
 - 1. GOD.
 - 2. CHRIST.
 - 3. Our Brethren.
 - 4. Our Enemies.

- 7. Feare.
- 8. Obedience.

- 9. Repentance, in which are handled
 - 1. Confession of sin
 - 2. Mourning for sin
 - 3. Killing of it.
 - 4. Turning from it.

- 10. Humility.
- 11. Meekenesse.
- 12. Patience.
- 13. Righteousnesse.
- 14. Vprightnesse.
- 15. Peace.
- 16. Zeale.
- 17. Perseverance.

Spirituall

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There are
promises
of all kind
of graces;
not a grace,
but there is
a promise of
it generally.
or specially

Spirituell Graces promised.

I. Knowledge, and Wisdome.

Promises.

I. Of Knowledge.

✠✠✠✠ T is part of the Cove-
nant, Heb. 8. 11. You
✠ I ✠ shall know me from the
✠ ✠ ✠ least to the greatest, and
I will teach you, and you shall no
more teach one another his neigh-
bour, you shall have my law written
in your hearts. The Prophet spea-
king of the daies of CHRIST,
saith. The earth shall be full of the
knowledge of the LORD, as the
waters cover the sea, Esay 11. 9. the
like we have, Hab. 2. 14.

In the time of the Old Testa-
ment, there was a vaile that co-
vered their hearts and their eyes,
that they were not able to see the
truth clearly, but now *That vaile*
is taken away and we see the truth
with

Ier. 34. 7. &
31. 34. 1. & 2.
20.

2 Cor 3. 16.
18.

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Ioh. 1. 17.
Mat. 2. 16.
1 Ioh 5. 16.
Ephes 3. 5

with open face, as wee see an image in a glasse. We know much more then they in the Old Testament, and in another manner, more distinctly, more particularly. It is oft said, that *The LORD will teach his people.* As in that famous prophesie of the daies of the Gospell, that GOD would teach them his waies, and they would walke in his paths, *Esay 2. 3.* *Micah 4. 2.* So *Psal. 25. 8, 9.* *Hee will teach sinners in the way, and the meeke hee will teach his way.* *The Elect shall be all taught of GOD,* *Iohn 6. 45.* so much as is necessary for their salvation, yea *The least as well as the greatest.*

Esay 54. 13.

Ier. 31. 34.

They shall know the Scripture to be GODS Word, *Esay 52. 6.* *They shall know in that day that I am hee, that doth speake, behold it is I.*

They shall know of that doctrine which is taught them, whether it be of GOD, or whether their teacher speake of himselfe, *Iohn 7. 17.*

CHRISTS

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Pro 3.13.
His secret is
with the
righteous.

CHRISTS Sheepe know his voice, and will follow him, John 10.4. The secret of the LORD is revealed to them that feare him, and hee will shew them his Covenant, Psal. 25.14. See ver 12. When the Spirit of truth is come, hee will guide you into all truth, John 16.13. The faithfull have an unction from the holy one, and know all things. 1 John 2.20. and ver.27. The HOLY GHOST abideth in them, and they need not that any man teach them.

See Pro.1.23. Hos.14.9. Psal. 107.43. John 8.32. Psal.32.8. Marke 4.11. Esay 30.21. Prov. 2.3,4,5,6. Prov.3.6. & 14.6.

Promises.

2. To Knowledge and wisdom.

The profit
of know-
ledge.
Pro.3 13 to
19 21. to 35.
& 24.14.

It is rewarded 1. with Temporall blessings, GOD will exalt such as know him. I will set him on high, because he hath knowne my

my name, Psal.91.14. Length of daies is in her right hand, and in her left hand riches and honour, Prov.3.14.

2. With spirituall blessings, as grace * and peace. 2 Pet. 1. 2. Grace and peace be multiplied unto you, through the knowledge of G O D.

3. With eternall blessings, Prov.3.13, 18. Shee is a tree of life to them that lay hold on her, and happy is every one that retaineth her.

2. Faith, which is thus defined, Faith is a supernaturall gift of G O D in the mind, apprehending the saving promise with all the promises that depend upon it, Phil.1. 29. Gal. 3. 14.

Promises.

1. Of Faith.

G O D promiseth to give Faith to whom hee meanes to save.

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Dan. 11. 3.
& 12. 3.
The wise shall inherit glory, Pro. 3. 35. See P. O. 4. 5. to 10.
* Ioh 17 3.
By life eternal is understood grace, by a metonymie of the effect, quia vitam efficit, it works life. Piscat quia radix & origo vita Cyril Quia gustum est vita eterna. Brentius, Ely 53. 11. M. Perkins on the Creed. Faith is the gift of God, whereby we know, apprehend and apply the promises relying upon them Pa. on the Rom.

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Christ is conceived in our soule by faith, as hee was conceived in the Virgins wombe by her yearning to the promise. So we cloſing with the promise, then faith is wrought, and Christ comes to live in the heart.

save. The Apostle saith, *It is the gift of GOD, Ephes. 2. 8. and Jude 3. That it was once given to the Saints. Heb. 12. 2. CHRIST is said to be the Author and finisher of our Faith. And Rom. 12. 3. That GOD hath dealt to every man the measure of Faith. All that the Father giveth mee, that is, by election; shall come to mee, that is, by Faith, John 6. 37. See verse 35.*

Promises.

2. To Faith.

Many Promises are made to Belcevers.

1. Beleeve in GOD brings good successe. *Beleeve in the LORD your GOD, so shall yee be established; beleeve his Prophets, so shall yee prosper, 2 Chron. 20. 20.*

2. Forgivenessse of sinnes: righteousness and justification are

are promised to Believers, *Acts* 10.43. *Rom.* 10.4. & 4.5. & 5.1. *Acts* 13.39.

3. Wee are made the sonnes of *G O D* by adoption, when wee beleeve in *C H R I S T*, *Joh.* 1. 12. *Gal.* 3.26,29.

4. *G O D* will give his Spirit to them that beleeve: *Hee that beleeveth in mee, out of his belly shall flow rivers of living water, Ioh.* 7.38.

5. *G O D* hath promised to heare the prayers of such as beleeve, *What things soever yee desire when yee pray, beleeve that yee receive them, and yee shall have them, Mark.* 11.24. *Whatsoever yee shall aske in prayer, if yee beleeve yee shall receive it. Matth.* 21. 22.

6. Eternall life is promised to Believers, *John* 3.16. *Whosoever beleeveth in him shall not perish, but have everlasting life.* It is not onely said hee shall have eternall life, but already he hath it, often in *Iohn*, Chap. 3.36. Chap. 5.

Ioh. 3.18. &
6.37, 11.25,
16 & 17. 98
3 *Sheff.* 2.10

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24. Chap. 6. 47. 54. 1. In regard of right, because hee is instated into it in the Covenant of grace, *Mat. 5. 3.* 2. CHRIST in his Ascension hath taken full possession for us, *Ephes. 2. 6.* 3. In regard of initiall fruition in this life, the life of grace is an imperfect life of glory.

Acts 16. 30.
31.
The Evangelicall promises of grace concerning our reconciliation made by Christ and remission of sins, are so to be beleaved of us, that they may bring firme and solid comfort, but unlesse I beleve in speciall, that I am

Beleivers are said to be blessed,
John 20. 29. Every man that beleeves shall be saved, Mar. 16. 16.
There is the gracious promise: now the Faithfull man assumes the *Minor*, but I beleve, and out of these two premises, inferreth this saving Conclusion, therefore I shall be saved. *Bellarmino* saith, this particular proposition, such or such a man is truly justified, hath eternall life, is not contained in the Word of God, either immediatly or by consequence. Some Divines

reconciled and that my finnes are pardoned, I cannot have this consolation, *Ergo*, I am to beleve this. The *Major* is manifest, because the end of Evangelicall grace and the Divine promises, is that wee may have firme consolation, *Heb. 6. 18.* B. Dav. on Coloss.

say, that such places as these, *Psal.* 103.3. *Rom.* 10.9. *Gal.* 2.20. intimate and imply such a particular proposition immediatly, but this is deduced by evident consequence out of the word, from such generall promises and propositions as these: *Whosoever beleeveth in him, shall receive remission of sinnes, Acts* 10. 43. *And by him all that beleeve, are iustified from all things, &c. Acts* 13.39. *He that beleeveth on the Sonne, hath everlasting life, Iohn* 3.36. follow by good consequence these particulars, *Paul, Peter, Calvin, Bradford,* or any other particular man beleeving in him, receives remission of sinnes, is justified and hath eternall life; as it followes directly and infallibly, every man is a reasonable creature, therefore *Iohn, Thomas, &c.* is endued with reason.

For all Generalls comprehend and include their particulars; otherwise how shall it be proved, that

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that GOD made Hens and Ducks, &c. but by this, that hee made all the world, and gave being to every creature.

One meanes to get Assurance is a serious meditation on the Promises of GOD, and an humble and sound application of them to thy selfe, *Heb. 10. 22, 23.*

When the LORD acquaints us with his Word and Promises, and causeth us by his Spirit to put our trust in them, this is a sound and true Assurance, *Iob 33. 26.*

* The smallest measure of true grace that can be, is to hunger after grace in the want thereof, faith a reverend Divine on the fourth of *John.*

Such as unfeignedly desire & aske grace of God, shall be sure to obtaine it.

* The smallest measure of Faith that can be, is when a man not being able to apply the promises to himselfe, and to say, I am perswaded my sinnes are forgiven, yet out of a troubled heart doth unfainedly desire the favour of GOD above all the world.

To this thirsting the Promises are made, *Mat. 5. 6. Psal. 107. 9. The LORD will fulfill the desires*

desires of them that feare him, *Psal.* 145.19.

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See *Esay* 55.1,2. *Esay* 44.3,4. *Rev.* 21.6. & 22.17. *Iohn* 7.37. *Psal.* 10.17. *Luke* 1.53.

Promises of Assurance, *Psal.* 50.23. that is, I will cause him to see and know that hee shall be saved, *Mal.* 4.2. *Psal.* 85.9. & 97.11. GOD hath first commanded the faithfull to make their calling and election sure, 2 *Pet.* 1.1. and to beleieve his promises, *Mar.* 1.15. 1 *Iohn* 3.23. Secondly, promised that hee will certifie and assure his people of his favour, *Ezek.* 34.30. Thirdly, GOD hath given his people in all ages experience of the truth of this his promise in themselves, *Rom.* 8.15,16. *Gal.* 4.6.

3. Confidence.

Promises.

1. Of Confidence.

It

It is said of GODS people,
 That they shall stay upon the
 LORD the holy one of Israel,
 Esay 10. 20. As that day shall a
 man looke to his Maker, and his
 eye shall have respect to the holy
 one of Israel, Esay 17. 7. Thou
 shalt call mee my father, and shalt
 not turne away from mee, Jer. 3.
 19. They shall trust in the name
 of the LORD, Zeph. 3. 12. Ma-
 ny shall see it and feare, and shall
 trust in the name of the LORD,
 Psal. 46. 3. Under his wings shalt
 thou trust, Psal. 91. 4. Hee is the
 confidence of all the ends of the
 earth, and of them that are as farre
 off upon the Sea, Psal 65. 5. They
 that know thy name will put their
 trust in thee, Psal. 9. 10. In his
 name shall the Gentiles trust, Mat.
 12. 21. The Isles shall waite upon
 mee, and on mine arme shall they
 trust, Esay 51. 5. The righteous
 shall be glad in the LORD,
 and shall trust in him, Psal. 64.
 10.

The Spouse
 leaned upon
 her beloved,
 Cant. 8. 5.

Promises.

Promises.

2. To Confidence.

1. Safety: GOD is a shield
to them that put their trust in him,
Pro. 30. 5. who so putteth his trust
in the LORD shall be safe, Pro.
29. 25. They that trust in the
LORD shall be as mount Zion
which cannot be removed, Psal. 125.

1. Thy life shall be for a prey unto
thee, because thou hast put thy trust
in mee, saith the LORD, Jer. 39.

18. None of them that trust in
him shall be desolate, Psal. 34. 22.

The LORD shall save them be-
cause they trust in him, Psal. 37. 40.

The faithfull have promised
themselves helpe, because they
trusted in the LORD, Psal. 57.

11. & 143. 8, 9. Numb. 14. 9.

1 King. 6. 16. Psal. 3. 6. & 23. 4.

& 27. 1, 3. Psal. 46. 1, 2. & 49. 4.

& 46. Psal. 4. 11. & 118. 6. Esay

12. 2.

2. Peace; Thou wilt keepe him

P

in

Deut 31. 6.

Iosh 1. 9.

1 Chron. 18.

20, 2 Chron

20. 15, 17.

Esay 41. 10.

13. 14.

He shall not

be afraid of

evil tidings,

his heart is

fixed, tru

sting in the

Lord, Psal.

112. 7. Con-

fidence in

God doth

the more

binde and

oblige him

as it were

to doe us

good.

Book III

in perfect peace whose minde is stayed on thee, because he trusteth in thee, Eſay 26.3.

3. Mercy, Hee that trusteth in the LORD, mercy shall compasse him about, Psal. 32.10.

Psal. 34.8.

4. Blessednesse; Blessed is the man that trusteth in thee, Psal. 84.12. Blessed is the man that maketh the LORD his trust, Psal. 40.4. Who so trusteth in the LORD, happy is he, Pro. 16.20.

4. Hope.

Spes est expectatio eorumque verè a Deo promissa fides credidit.
Calvin l. 3.
Instit. C. 2.
Sect. 42.
Rom 8. 25.
Spes est virtus qua inclinamur ad expectationem eorum, quae Deus nobis promissit.

Calvin calleth Hope an expectation of those things which Faith beleeveth to be truly promised of G O D.

M. Perkins defineth Hope thus Hope (saith he) is the grace of G O D whereby with patience we waite the LORDS leisure for the performance of his promises, especially touching redemption and life eternall.

Hope is an expectation of such good things to come

Go

GOD hath promised, and Faith beleeved. Book III

Faith is the foundation of Hope, Hope is the nourishment of Faith. Faith apprehendeth the promises of things to come, Hope expecteth the things promised. *Simeon* having a promise, that before he died, he should see CHRIST with his bodily eyes, beleeved the same, and looked for the performance of it, *Luke* 2.26,29,30.

Promises.

1. Of Hope.

David often professeth, that GOD was his hope, and his trust even from his youth, and GOD made him hope even from his mothers wombe, *Psal.* 71.5. & 22.9. And that GOD is the hope of all the ends of the earth, *Psal.* 65.5. CHRIST is in you the hope of glory, *Col.* 1.27.

Psal. 39.7.
37.22. & 119
163.

The righteous hath hope in his

Book III

Dum spiro,
spiro, saith
 the Physi-
 an.

Dum expiro,
spiro, saith
 the Divine.

Though hee
slay me, yet
will I trust
in him, saith
 Job 13.15.

his death, Proverbs 14. 32.

Promises.

2. To Hope.

The LORD promiseth, *Psal.*
 91. both temporall blessings and
 eternall salvation to those that
 hope in him.

They are pronounced *Blessed*
 that have true hope, *Psal.* 40. 4.
 We are *saved by hope*, *Rom.* 8.
 24.

The hope of the righteous shall
be gladnesse, *Pro.* 10. 28.

Hope maketh us not ashamed,
Rom. 5. 5. *Psal.* 25. 3.

To Hope in GOD, and to
 have GOD for our Helpe, are
 linked together in Scripture.
Happy is he, that hath the GOD
of Jacob for his helpe, whose hope
is in the LORD his GOD
Psal. 146. 5.

See *Heb.* 10. 35. *Lam.* 3. 24, 25.
 26. *Psal.* 14. 7, 11.

Hope is preserved by a de

co

consideration and full perswasion of G O D S properties, which make us patiently abide for the accomplishment of his promises : foure speciall properties for this purpose are to be observed.

1. His free grace, that makes us waite on him, being perswaded in our hearts by faith, that the same grace which moved G O D to make any gracious promise, will further moove him to accomplish it.

1 Pet. 1. 13.

2. His infinite power, being perswaded that hee is able to do it.

Rom. 4. 21.

3. His infallible truth : so faithfull is G O D, that not a word which he hath said, shall fall to the ground.

2 Tim. 2. 13

4. His unsearchable wisdom: he is most wise in appointing the fittest times and seasons for all things, so as may most make for his owne glory, and his childrens good.

Let us therefore imitate *David*,

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Rom. 4. 18.

Act. 26. 6.

* Sence corrects imagination, reason corrects sence, but faith corrects both.

Job, and *Simcon*, spoken of before, in waiting for the accomplishment of *G O D S* promises, and *hoping in him* even against hope, as *Abraham* did: though * sence, reason, and experience should be against us, yet let us cleave to the Promises, and waite upon *G O D*, who never faileth those that trust in him, *1 Pet. 1. 13.*

5. Joy.

Promises of it.

This is notably set out unto us in the booke of Psalmes, *Psal. 19. 8. The Statutes of the LORD are right, reioycing the heart. Psal. 23. 4. Thy rod and thy staffe they comfort me. Psal. 36. 8. 9. Thou shalt make them drinke of the river of thy pleasures; for with thee is the fountaine of life, and in thy light shall we see light. Psal. 89. 15, 16. Blessed is the people that know the ioyfull sound, they shall*

shall walke O LORD in the light of thy countenance. In thy name shall they reioyce all the day, and in thy righteousness shall they be exalted. Psal. 45. 15. With gladnesse and reioycing shall they be brought. Psal. 64. 10. The righteous shall be glad in the LORD. Psal. 68. 3. Let the righteous be glad, let them reioyce before GOD, yea let them exceedingly reioyce. Psal. 97. 11, 12. * Light is sown for the righteous, and gladnesse for the upright in heart. Reioyce in the LORD yee righteous, Psal. 118. 15. The voice of reioycing and salvation, is in the tabernacles of the righteous. Psal. 132. 16. Her Saints shall shout aloud for ioy.

The bookes of the Prophets are full of these Promises. Notable is that sweet song of Esay, GOD is my Salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song, bee also is become my salvation. Therefore

Psal. 33. 21.
& 126. 5, 6.

* This duty is often and earnestly inioyned, Psal. 32. 11, Phil. 4. 4. & 3. 7.
1 Thess 5. 1
Religio est letitia non dissolutio.

Esay 12. 2, 3

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Ier. 31. 12, 13
& 22. 19. 41.
Is. 61. 3. 110.
12. 9 Zach.
19.

with ioy shall yee draw water out of the wells of Salvation or Consolation. The whole 35. Chapter of Esay is full of heavenly consolation to us Gentiles, verse 1. The wilderness and the solitary place shall be glad for them, and the desert shall reioyce and blossom as the rose. See ver. 10. Esay 56. 7. I will make them ioyfull in my house of prayer. In the 66. of Esy are many sweet consolations, verse 10. to 14. our Saviour likewise said to his Disciples, that their hearts should reioyce, and their ioy should no man take away from them, Joh. 16. 22. Paul saith, The kingdom of GOD is in righteousness, peace, and ioy in the HOLY GHOST, Rom. 14. 17. The HOLY GHOST workes it in the heart, one of his fruites is ioy, Gal. 5. 22.

The LORD makes so many promises of this one thing, to make us see, 1. That there can be no holding out in a Christi-

an

an course without this joy :
2. By reason of the many evils
that befall us in this life, it is
very hard to get, much more to
keepe this joy.

6. Love, of { 1. GOD.
2. CHRIST.
3. Our Brethren.
4. Our Enemies.

A Promise.

1. Of the Love of GOD.

And the LORD thy GOD
will circumcise thine heart and
the heart of thy seed, to love the
LORD thy GOD with all thy
heart and with all thy soule,
that thou maist live, Deut.
30.6. As if the LORD had
said, I will ingraft the true
love of my selfe in your hearts,
which you will increase in, and
constantly proceed in the same;
and then I will account and ac-
cept of it, for the full measure
of love that my law requireth.

The upright
love thee.
Cant. 4.

Promises.

2. To the Love of G O D.

Many things are promised to those that love G O D.

1. Preservation, *The LORD preserveth all them that love him, Psal.145.20.*

2. Plenty, *G O D will cause them to inherit substance, and will fill their treasures, Proverbs 8. 21.*

3. Deliverance, *Because hee hath set his love upon mee, therefore will I deliver him, Psal.91. 14.*

4. Joy, *unspeakeable and glorious, 1 Cor.2.9,10.* That Text is chiefly meant of the Gospels joy, of the wine and fatlings, revealed to the Beleever by the Spirit.

5. G O D knowes them, loves them, will keepe his Covenant with them, sheweth mercy to them and their posterity, and hath

hath promised them a crowne of life.

If any man love GOD, the same is knowne of him, 1 Cor. 8. 3. I love them that love mee, Pro. 8. 17. Hee is the faithfull GOD which keepeth Covenant, and mercy with them that love him, Deut. 7. 9. Which sentence is repeated twice in the very same words, Nehem. 1. 5. Dan. 9. 4. He sheweth mercy to them, and thousands of their generations that love him, Exod. 20. 6. Hee shall receive the crowne of life, which the LORD hath promised to them that love him, James 1. 12. & 2. 5.

Deut. 7. 9.

6. All things shall worke together for their good, Rom. 8. 28.

Promises.

To the Love of CHRIST.

If any man serve mee, him will my Father honour, John 12. 26.

He

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He that loveth mee shall be loved of my Father, and I will love him and will manifest my selfe unto him, John 14.21,23.

Promises to the love of our Brethren.

It is the cognizance of a Disciple, and a signe of spirituall life.

1am. 2.8.

By this shall all men know that ye are my Disciples, if yee love one another, John 13.35. He that loveth his brother, abideth in the light, 1 John 2.10. And is translated from death to life, 1 John 3.14. If we love one another, GOD dwelleth in us, 1 John 4.12.

Promises to the love of our Enemies.

Promises to
forgive, of
Matt. 5.

It is a matter of great credit to forgive, for thereby we are declared to be *The children of our heavenly Father, Matth. 5.44,45. Love your enemies, and doe good, and*

and your reward shall be great, Luke 6. 35. If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drinke : For thou shalt heape coales of fire upon his head, and the LORD shall reward thee, Pro. 25. 21, 22. Thine enemy] that is, hee that hates thee, not hee whom thou hatest, for thou must hate none: give him bread] that is, all things necessary in time of his neede, if occasion bee offered ; for by thy beneficence thou shalt overcome his evill, and provoke him to love ; or if not, GOD will certainly reward thee.

It is also matter of Comfort for us ; for if wee forgive, so shall we also be forgiven, If yee forgive men their trespasses, your heavenly Father will also forgive you, Matth. 6. 14. the same is Marke 11. 25. and Luke 6. 37.

Sal was for
the time
moltified,
when hee
saw that Da-
vid spared
his life.
1 Sam. 24. 16
17.

7. Feare.

Promises, of Feare.

G O D promifeth to make us
feare him.

Hee faith in his New Cove-
nant, that he will *put his feare*
into our hearts, as *Jer. 32. 39,*
40. and that *wee shall feare him*
for ever. The L O R D doth oft
repeate this promise, as *Dent 4.*
10. where one speciall meanes
whereby this feare is wrought,
is set downe. *Gather mee the*
people together, and I will make
them heare my words, that they
may learne to feare mee all the daies
that they shall live upon the earth,
and that they may teach their chil-
dren. So *Pro. 2. 5.* *They who seeke*
for wisedome, shall understand the
feare of G O D. *David, Psal. 40.*
3. shewes another meanes, where-
by G O D doth stirre up this
grace in his people; viz. the be-
holding

Dent 6. 1, 2.
& 17 15.

holding of GODS mercy on others, saying. And he hath put a new song in my mouth, even praise unto our GOD: many shall see it and feare, and shall trust in the LORD. They shall feare thee as long as the Sunne and Moone endure, throughout all generations, Psal. 72.5. They shall feare the GOD of Israel, Esay 29.23. They shall feare the LORD, and his goodnesse in the latter daies, Hes. 3.5.

Psal. 102.17.

GOD hath made promises to free his people from servile feares, Iob 11.15. Psal. 112.7,8. Prov. 1. 33.

Promises to Feare.

I. Great and everlasting mercy is promised to those that feare GOD.

As the heaven is high above the earth: so great is his mercy toward them that feare him, Psal. 103.

II. The mercy of the LORD is from everlasting to everlasting, upon them that feare him, verse 17.

Illuminati-
on of the
understand-
ing, Psal.
119. 0 Pro
1.7. & the
amendment
of a wicked
life, Pro 10.
27. & 14.27.
& 15.16.
Luke 2.30
Eccles 8.12.
Psal 112 1.

O

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O how great is thy goodnesse, which thou hast laid up for them that feare thee, Psal. 31.19.

Dent. 6. 24
Esay 66. 2.

2. Such as feare GOD, are accepted of him, *Act. 10. 35.* He taketh pleasure in them, *Psal. 147.*

11. *Mal. 3. 16, 17.* The Sunne of righteousness shall rise up to such. *Mal. 4. 2.* GOD will teach them in the way that they should choose, *Psal. 25. 12, 13, 14.* Hee will fulfill their desire, *Psal. 145. 19.*

3. They shall not want, There is no want to them that feare the LORD, *Psal. 34. 9.* *Psal. 111.*

5.

Psal 33. 17

4. The Angell of the LORD encampeth round about them, and delivereth them, *Psal. 34. 7.*

5. Their daies shall be prolonged, *Pro. 10. 27.* *Pro. 19. 23.* *Pro. 22. 4.* and they shall be rewarded, *Pro. 13. 13.*

All kind of felicity is promised to it, *Psal 13. 27,*
13. 4, 15.
Psal 34. 10.
Esay 33. 6.

6. Those that feare the LORD are pronounced blessed.

Blessed is the man that feareth GOD, Psal. 112. 1, 2. Hee will blesse

blesse them that feare the LORD, both small and great, Psal. 115. 13. Happy is the man that feareth alway, Pro. 28. 14. He that feareth the LORD is, and shall be every way blessed, Psal. 128. 1, 4. The reward of eternall life shall be given them, Rev. 11. 18.

8. Obedience.

Promises.

1. Of Obedience.

GOD will make us able to obey.

GOD doth promise in the New Covenant to enable us to walke in his statutes, and keepe his Ordinances and doe them, Ezek. 11. 19, 20. the like is repeated, Ezek. 36. 27. & 37. 24. And thou shalt returne and obey the voice of the LORD, and doe all his Commandements which I command thee this day, Deut. 30. 8. The like promise is, Hos. 14. 9. The waies of the LORD

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1er 30. 9.
Esay 30. 21.
& 38. 11.

*LORD are right, and the iust
shall walke in them.*

G O D hath sworne, that
wee shall serue him, *Luke 1.*
72, 74.

Promises.

2. To Obedience.

1 Ioh. 2. 3. &
3. 24.

The Scriptures are full of pro-
mises to Obedience.

1 Tim. 4. 8.

True and faithfull obedience
bringeth all manner of blessings
for body and soule, for name and
estate, yea, and for seede and po-
sterity also.

God said to
Adam in
Paradise, *do
this and live.*

The Lord
bad Abra-
ham goe out
of his coun-
trei, & pro-
mised upon
his obedi-
ence to
blesse him.
Gen. 22. 1, 2,
3. and to be
his buckler,
and excee-
ding great
reward

Gen. 15. 1. &
17. 1. & 18.
19.

*All these blessings shall come on
thee, and overtake thee, if thou
shalt hearken unto the voice of the
LORD thy GOD, Dent. 28.*

1, 2. to 14. 1. All in generall,
*all these blessings shall overtake
thee.* 2. Every one in particular,
as is shewed in the verses fol-
lowing.

Particular promises made to
Obedience.

1. ^a Holy

1. ^a Holy and Christian security, *Levit.* 25. 18, 19. & 26. 3, 5. 6. *Pro.* 1. 33. *Job* 11. 13, 15, 19. 1 *Chron.* 28. 7.

2. ^b Sufficiencie of outward things, nay plenty, *Deut.* 28. *Levit.* 25. 18, 19, 21. & 26. 3, 4, 5, 10. GOD'S blessing on the creatures, *Exod.* 23. 25.

3. Prosperity and a blessing also on their seed, *Iob* 36. 11. *Esay* 48. 17. *Deut.* 6. 17, 18, 24. This is often iterated almost in every Chapter in *Deuteronomie*, and in divers verses of some one: *Take heede and doe according to all that I command you, that it may be well with you and with your children for ever, Deut.* 4. 40. *Deut.* 5. 29, 33. *Deut.* 6. 2, 3, 18, 24. *Deut.* 12. 28. GOD will shew mercy unto thousands of them that love him and keepe his Commandments, *Deut.* 5. 10. *Exod.* 20. 6.

4. Freedom from diseases, *Exod.* 15. 26. and deliverance out of trouble, *Deut.* 4. 30, 31.

5. GOD'S love, and presence.

a Peace and tranquillity of minde are promised to obedience.
b *Psal.* 84. 13, 15. *Deut.* 10. 13 & 1. 35.
Long life in many of those places is promised also to obedience.
Deut. 30. 20.
Pro. 3. 1, 12, 13.

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If yee will obey my voice indeed and keepe my Covenant, then yee shall be a peculiar treasure unto mee above all people, *Exod. 19. 5.* And I will set my Tabernacle amongst you, and I will walke among you, *Levit. 26. 11, 12.*

*Psal. 81. 13,
14, 16.*

6. Victory over enemies, *Deut. 6. 19. Deut. 11. 22, 23. Deut. 28. 7. Levit. 26. 7, 8.*

7. Audience of their suites, and acceptance of their persons.

1 Joh 3. 22.

If my words abide in you, yee shall aske what yee will, and it shall be done unto you, *John 15. 7.* Our obedience is an acceptable sacrifice to G O D, offered up in C H R I S T, *Gen. 4. 7. Levit. 26. 9. Acts 10. 35.*

Pro. 1. 14.

8. Perseverance.

If you keepe my Commandments, yee shall abide in my love, *John 15. 10.*

*Deut. 12. 17
1 Tim. 4. 8.*

9. Blessednesse, and eternall salvation.

Blessed are they that keepe iudgement; and hee that doth righ-

righteousnesse at all times, *Psal.*
106. 3.

See *Pro.* 8. 32. & 29. 18. *Luke*
11. 28. *John* 13. 17. *Rom.* 2. 10.
James 1. 25. *Rev.* 22. 14.

Psal. 119. 7.
Ezek. 18. 9.

He became the Author of eternall
salvation unto all them that obey
him, *Heb.* 5. 9.

A promise.

1. To willing obedience.

If yee be willing and obedient,
yee shall eate the good of the Land,
Isay 1. 19.

2. Promises to generall obe-
dience.

Then shall I not be ashamed,
when I have respect unto all thy
Commandements, *Psal.* 119. 6.

Yee are my Friends, if yee doe
whatsoever I command you, *John*
15. 14.

9. Repentance; Promises 1 of
it, *Acts* 5. 31. 2 to it, *Acts* 2. 31.
2 *Cor.*

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2 Cor. 3. 16. Jer. 4. 1. Ezek. 33. 15, 16.

In it are handled

- 1. Confession of sin.
- 2. Mourning for it.
- 3. Killing of it.
- 4. Turning from it.

1. Confession of sinne.

To true Confession of sinne are promised.

Remitting of it, purging from it, and mercy.

Man taketh advantage from the delinquents confession, confesse (we say) and be changed. But with God, that may rather be a proverbe, Confesse & be saved. Psal. 32. 5. See Levit. 26. 40, 41, 42.

If wee confesse our sinnes, hee is faithfull and iust (see the certainty of this promise) to forgive us our sinnes, and to cleanse us from all unrighteousnesse, See the extent and largenesse of this promise, 1 Joh. 1. 9. Cum homo agnoscit, Deus ignoscit, saith Austin. Hee that confesseth and forsaketh his sinnes shall have mercy, Pro. 28. 13.

If we would indge our selves, we should not be indged, 1 Cor. 11. 31. Jer. 3. 12, 13.

He

Hee looketh upon men, and if any say, I have sinned, and perverted that which was right and it profited mee not; He will deliver his soule from going downe into the pit, and his life shall see the light, Job 33.27,28.

2. Mourning for sinne.

Promises.

1. Of godly sorrow.

G O D promiseth in the New Covenant, to take away the stony heart out of their flesh (that is, the stony hardnesse which was in their heart before) and to give them a heart of flesh, that is, a soft and tender heart, to tremble at G O D S judgements, beleieve his promises, and obey his Commandements.

You shall looke on him, whom you have pierced, and you shall mourne for him, as one mourneth for his onely Sonne, and be in bitterness

Ezek.36.26
Non carnale
sed carneum
cor.
Not a fleshy
but a fleshy
heart.

Beck III

ternesse for him, as one that is in bitterness for his first-borne, Zach. 12.10.

See *Ezek. 20.43. & 36.31.*

If thou complaineſt of a hard heart, challenge GOD with his promise, and in a holy reverence and humble boldnesse, charge him with that Covenant mentioned in *Ezekiel*.

Promises to true contrition or humiliation.

Promises,

2. To Godly sorrow.

1. Comfort.

This sorrow shall not be everlasting, but it shall end in comfort.

Blessed are they that mourne, for they shall be comforted, Mat 5.

4. The words import an exceeding measure of griefe, such as is expressed by crying and weeping; therefore *Luke* saith, *Blessed are yee that now weepe.* * *Piscator*, and others expound it of sorrow for sinne. They that so mourne are already blessed, and shall be comforted. *You shall*

*Luke 6.21.
* Dolor prop.
tur efficitur
sum Deum
per nostra
peccata.*

shall be sorrowfull, but your sorrow
shall be turned into ioy, Iohn 16. 20.

See verse 24. Psal. 126. 5. 6. They
that sow in teares shall reape in
ioy. Hee that goeth forth and wee-
peth, shall come againe with reioy-
cing bringing his sheaves with him.

GOD hath undertaken to com-
fort them: In the prophesie of
Esay every where almost wee
finde it promised. The ransomed

of the LORD shall returne and
come to Zion with songs, and ever-
lasting ioy upon their heads; they
shall obtaine ioy and gladnesse, and
sorrow and sighing shall fly away,

Esay 35. 10. They shall have
both outward and inward com-
fort, for so some distinguish be-
twene ioy and gladnesse; that

joy is outward of the body, and
gladnesse inward of the soule,

Psal. 118. 24. arise (saith GOD,
talking on his Church) and shine,

and put on brightnesse and glory:
the LORD shall be a light unto

thee in darkenesse. CHRIST was
sent for this very end, to com-

See Ier. 31.
The maske
shall increase
their ioy in
the Lord, and
the poore a-
mong men
shall re-
ioyce in the
holy one of
Israel, Esay
39. 19.

Q

fort

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See Esay 63

13, 14, & 63.

3, 10, 17, 12,

13. Psal. 10.

5. Mat. 13, 28

1er. 31, 18, 19

20. Psal. 51.

17.

Esay 30. 19

Zach. 8. 19.

2 Cor. 7. 3, 4,

5.

fort such as mourne for their sinnes. The LORD hath sent mee to binde up the broken hearted, to give unto them that mourne in Zion, beauty for ashes, the oyle of ioy, for mourning, the garment of praise, for the spirit of heavinesse, Esay 61. 1, 3. Luke 4. 18. I am not sent but unto the lost sheepe of the house of Israel, Mat. 15. 24. that is, (saith M. Perkins) to those which in their owne fence and feeling are lost in themselves. The fruit of the Spirit is ioy, Gal. 5. 22. The LORD who is the Father of mercies, and GOD of all consolation, is cald a GOD that Comforteth all those that are cast downe, 2 Cor. 7. 6. Comfort yee, comfort yee my people, saith our GOD. Speake yee comfortably to Hierusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, Esay 40. 1, 2. Behold how freely and how fully the LORD speakes, how he doubles his comforts: Comfort

yee,

ye, comfort ye, and iterates his words, *speake comfortably, cry unto her: The LORD will comfort Zion and her mourners, Esay 57.18. All Sion, the Church of GOD shall be comforted, and all the friends of the Church, that mourne in her mourning, and that take to heart her sorrowes and desolation, shall be comforted too. GOD shall wipe away all teares from their eyes, Rev.7.17. Thus saith the High and lofty one that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Esay 57.15. The day of humiliation, when GODS people afflict their soules before him, is called a day of attonement, Levit.23.27. For so is GODS promise, In that day there shall be a Fountaine opened for sinne, Zach.13.1.*

God will make him-
selfe mar-
vellous in
their delive-
rance, when
all other
humane
helpes and
comforts
faile. Esay
43.18, 19, 20,
21.

Zach.13.1.

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The second benefit this sorrow will bring, is, that it will make us capable of and able to thrive in every saving grace.

Such shall attaine to a cleare, certaine, and sanctified knowledge of the truth. Such shall get power over their corruptions, Eccles. 7. 3. 2 Chron. 32. 16. Counterfeit humiliation, hath beene esseuall for the turning away of Gods iudgements. 2 Chron. 12. 12.

2. Grace.

This benefit is pressed as a motive unto godly sorrow. 1 Pet. 5. 5, 6. GOD giveth grace to the humble. Humble your selves therefore (saith the Apostle) under the mighty hand of GOD. Jam. 4. 6, 7, 9. GOD giveth grace to the humble. Submit your selves therefore to GOD, Be afflicted and mourne and weep.

1. Knowledge, The humble he will teach his way, Psal. 25. 9.
2. Repentance, Godly sorrow bringeth repentance to salvation, 2 Cor. 7. 10.
3. Speciall protection, assistance, and mercy in the evill day.

Those that mourne for the finnes of other men, have a great promise of speciall protection in the daies of common calamity.

Goe through the midst of the City, through the midst of Jerusalem, and set a marke upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof, Ezek. 9. 4.

GOD marked them for his owne, signo salutari saith Junius, with a saving marke, such as that, Exod. 12.

Thou wilt save the afflicted people, Psal. 18. 27 Hee saveth such as be of a contrite spirit, Psal. 34. 18. When men are cast downe, then thou shalt say, there is a lifting up, he shall save the humble person, Job 22. 29.

4. Audience in prayer.

The LORD hath promised, that the prayers of such shall prevaile mightily with him both for themselves and others. It is said of Jacob, Hosea 12. 4. Hee had power over the Angel and prevailed, hee wept, and made sup-

Ambrose
said to *Monica* the
mother of
Augustin,
when with
many teares,
she bewail-
ed her sons
unconver-

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on, *Fieri non*
potest, ut
filium istarum
lachryma
non pareat
 It could not
 be that the
 Son of so
 many teares
 should pe-
 rish. *Aug.*
Confess. l. 3 c.
 13.

plications unto him. And of Hezekiah, *Esay 38.5.* I have heard thy prayers. I have seene thy teares: behold, I will add unto thy daies *fifteene yeares.* LORD thou hast heard the desire of the Dumble, thou wilt prepare their heart, thou wilt cause thine care to heare, *Psal. 10. 17.* When the Prophet had said, *Psal. 34. 17.* The righteous cry, and the LORD heareth them, he giveth this reason, *verse 18.* The LORD is nigh to them that are of a broken heart. *2 Chron. 7. 14.* If my people that are called by my name, shall humble themselves and pray, then will I heare from Heaven.

Yea GOD will heare them also for others. *Job 42. 8.* My servant Job shall pray for you, for him will I accept.

3. Mortification or killing of sinne.

Promises.

1. Of Mortification.

A Child of G O D shall be able to mortifie his corruptions, and overcome his speciall finnes which most prevaile over him.

For sinne shall not have dominion over you, Rom. 6 14. that is, shall never any more reigne as in times past it did, and so have the full victory over you. *For yee are not under the Law, but under grace,* that is, Yee are not still under the condemnation and tyranny of the Law; but by true receiving of C H R I S T by faith are now delivered from that bondage, and so brought into the liberty of G O D s children. See ver. 18, 22. and *Rom. 7. 24, 25.* *He will subdue our iniquities, Micah 7. 19.* Hee will tread them under our feete, as it were.

This grace of Mortification is expressely promised, *Gal. 5. 16.* *Walke in the spirit, and yee shall not fulfill the lust of the flesh, Tit. 2. 11, 14.*

Eſay 43.1.
& 37.9

The members of CHRIST shall be cleansed from the guiltinesse of sinne, it shall not be imputed; and from the filthinesse of sinne, it shall not prevaile over them, 1 *Iohn* 17. 9. *Mat.* 1. 21. *Iohn* 1. 29. *Rev.* 1. 5. *Acts* 3. 26. *Pſal.* 103. 3. The Prophets foretold in their time, *That GOD would purge and cleanse his Church.* *Eſay* 1. 25. *That GOD will purely purge their drosse, and take away all their tinne:* that is, their sinnes. *I will cleanse you or wash you,* that is, with the imputation or sprinkling of the blood of CHRIST from all your Idols, that is, from all the sinnes that you have committed.

Eſay 11.5.

When wee feele our hearts discouraged by the little strength we finde to master our speciall corruptions, then we may apply to our selves any of these promises, wherein the LORD himselfe doth undertake this worke

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worke which is too hard for us : *That he will subdue our iniquities, cleanse us from all unrighteousnesse.* Though a strong and importunate lust hang upon us, an hereditary disease, a lust that is naturall to us, which we think wee shall never be able to conquer, yet God hath promised to breake the dominion of every sinne; *That hee will crucifie the flesh with the affections thereof.* Hee can heale the strongest lusts, CHRIST could cure those that were borne blinde and lame; therefore when we grapple with a strong lust we should goe to the LORD, and pleade the Covenant, and say to him, LORD I feele this temptation is too strong for mee, such a lust *I cannot overcome,* thou hast said, *Thou wilt circumcise my heart,* that thou wilt dissolve these lusts, I beseech thee to doe it. If we truly hate and detest sinne, (though it doe sometimes stirre in us) we should not be discouraged;

Q 5

raged;

Nothing cleaves more pertinaciously, or is more inexpugnable then a strong lust. As God of ten promised his people going to conquer the land of Canaan, that no enemy should be able to stand against them, Deut 7 24 & 25. 2. Josh. 1. 5. & 10 8 so he hath as certainly promised to the Elect victory over their enemies.

Book.III

We should
doe there-
fore as *Je-
hoshaphat*
did, 2 Chro.
20.17.

God hath
promised to
give grace
sufficient to
them that
ask it.
Ezek. 36.27,
26.

raged; for our Sanctification here is but *in fieri*, it is but in doing yet, *Rev.6.2.* CHRIST *rides about conquering*, and will yet goe on to conquer sinne in us. He will not subdue our corrupt lusts unto us at once, but as he did the Cananites to his people Israel, by little and little, *Exod.23.30. Dent.7.22.*

That promise which GOD made to *Paul* in the stirrings and conflicts of his concupiscence is made unto all of his temper, *my grace is sufficient for thee, 2 Cor.12.9.* There are two things in that promise; grace to make it, and sufficiency to fulfill it.

The LORD doth sometimes descend to particulars, as that, *Hee will cleanse them from their Idols, and that hee will take away the stony heart out of them.* But wee may apply the former generall promises to our particular occasions, and they will be as comfortable, as if the LORD had

had said in particular, hee will kill our pride, our unbeleeffe, our hypocrisie.

Promises.

2. To Mortification.

The benefits the LORD will bestow upon us, if in obedience and love to him, wee can be content to cast away our sinfull lusts.

He that forsaketh any profit, credit or comfort for CHRISTs sake, shall be rewarded an hundred fold, *Mar. 10. 29, 30. Mat. 19. 28.* Hee shall receive not ten in the hundred, but a hundred for ten, *If yee mortifie the deeds of the flesh by the Spirit, yee shall live, Rom. 8. 13.* Without it there is no living, it is a necessary condition required to the attainment of salvation.

4. Turning from sinne.

Pro-

Promises.

I. Of Turning from sinne.

Then thou shalt remember thy waies and be ashamed, Ezek. 16.

61. Yee shall remember your waies and all your doings wherein yee have beene defiled, and you shall lothe your selves in your owne sight, for all your evills that yee have committed, Ezek. 20. 43. the

like is repeated 36. 31. Unto you hath GOD raised up his Sonne JESUS, and sent him to blesse you in turning away every one of you from his iniquities, Acts 3. 26.

GOD promiseth to the Gentiles in their conversion, Then will I change in the people their lip, that it may be pure (so Junius reads it) with the which all may call upon the name of the LORD, that is, I will call them to repentance: and then followes a promise of taking away the staine of sinne, In that day shalt thou not be ashamed for all thy workes.

The

*Zeph 3. 9,
11.*

The remnant of Israel shall stay upon the LORD the holy one of Israel in truth. The remnant shall returne, &c.

Then shall shee say, I will goe and returne to my first husband, for then was it better with mee then now, Hof. 2. 7. They shall returne unto mee with their whole heart, Jer. 24. 7.

Promises.

2. To turning from sinne.

Turning unto GOD by repentance procureth his mercies upon us.

1. Temporall, Returne unto mee, and I will returne unto you saith the LORD of hostes, Malac. 3. 7. See Dent. 30. 1, 2, Nehem. 1. 9. Iob 22. 23, 24, 25--28. Jer. 7. 3, 5, 7, 14, 15. & 18. 8.

The like is Zach. 1. 3. I will turne unto you, in pardon of sinne, and delivery of them out of the fear.

city and dargereous condition they were in, into a better estate of peace, and plenty and outward prosperity.

2. Spi-

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Esay 1. 16,
17, 8
God will
heare their
prayers that
turne unto
him.

Iob 22. 27.
1 King. 8. 48,
49.
2 Chron. 7.
14.

See Esay 59.
20.
Ier. 4. 1. &
3. 1.

Iob 33. 27,
28, 29,
Ezek 18. 21,
22, 23, 27, 28,
30, 32. & 33.
12, 14, 15, 19

2. Spirituall: the promises of remission to repentance are very frequent in Scripture. So the Prophet *Esay* promifeth pardon to the penitent; *Wash you, make you cleane, put away the euill of your workes from you*, that is, repent: and then followes, *Though your finnes were as crimson, they shall be made as white as snow*, that is, yee shall be pardoned. If wee acknowledge our finnes, (that is, if wee repent) *hee is faithfull and iust to forgive us our finnes*. Hence repentance and remission of finnes are joyned together by our Saviour, *Luke 24. 47. Acts 2. 38 Repent and be converted, that your finnes may be blotted out when the times of refreshing shall come, Acts 3. 19. Let the wicked forsake his way, and returne unto the LORD, and hee will haue mercy on him, Esay 55. 7.*

3. Eternall: O Hierusalem wash thy heart from wickednesse, that thou maist be saved, *Ier. 4. 14.*

10. Humility.

Promises.

To Humility.

The LORD enricheth the humble with all his gifts, both Temporall, Spirituall, and Eternall.

1. He will reward them with temporall benefits.

By humility and the feare of the LORD are riches, and honour, and life, Pro. 22. 4.

2. GOD promiseth deliverance to the humble, 2 Chron. 12. 7. Job 22. 29.

3. Honour, *Before honour is humility, Pro. 15. 33. & 18. 12. Job 5. 11. Jam. 4. 6, 10. Luke 18. 14. Matth. 23. 12.*

2. Spirituall graces; GOD giveth grace unto the humble, Jam. 4. 6. 1 Pet. 5. 5. Pro. 3. 24.

1. Pardon of sinne, 2 Chron. 7. 14.

2. GOD teacheth them his waies,

Mat. 18. 4.

Wisedome
is with the
lowly, Pro.
11. 3.

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God hath
two thrones;
one in the
highest hea-
vens, the
other in the
lowest heart
Esay 6 3. 2.

waies, *Psal.* 25. 9. *Mat.* 11. 25.
*He revealeth to them the secrets
of his Kingdome,* making them
thereby wise unto their salva-
tion, *Pro* 11. 2.

3. GOD bleſſeth them with
his preſence, taking delight to
dwell with them, *Eſay* 57. 15.

3. GOD will crowne the
humble in the life to come with
eternall glory. *Blessed are the
poore in ſpirit, for theirs is the
kingdome of heaven, Mat.* 5. 3. *An-
ſten and Chryſoſtome* expound it
of inward humility.

II. Meekeneſſe.

Promiſes.

I. Of Meekeneſſe.

*The Wolfe ſhall dwell with the
Lambe, and the Leopard ſhall lie
downe with the Kid: and the Calfe,
and the young Lyon, and the fat-
ling together, and a little child
ſhall leade them. And the Cow and
the*

the Beare shall feed, their young ones shall lie downe together, &c. Esay 11.6,7,8. whereby is signified, that men once converted, shall be so changed and altered, that if they were never so fierce and cruell against the Church, and one against another before, yet they shall be framed to a peaceable and meeke disposition towards all men.

Promises.

2. To Meekenesse.

1. Protection, The meeke are under GODS protection, in a speciall manner, *Psal. 76.9.*

He will beautifie the meeke with salvation, Psal. 149.4. They shall behid in the day of the LORDS wrath, Zeph. 2.3. Hee will rebuke aright for all the meeke of the earth, Esay 11.4.

2. Advancement, The LORD lifterh up the meeke, *Psal. 147. 6.*

God hath promised to water this grace with secret ioves and easefull refreshings, *Esay 29 19. Mat. 11.29.*

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3. Instruction, *The meeke will bee guide in iudgement; and the meeke will he teach his way, Psal. 25.9.*

4. The inheritance of the whole earth: this appears both in the Old and New Testament, *Psal. 37.11. Mat 5.5.* Such a man shall have the earth as an heyre, he shall hold it by right of adoption, as the word in the Originall signifieth.

5. Blessednesse, *Mat. 5.5. Blessed are the meeke.*

12. Patience.

Promise.

1. Of it.

Patience is a gift which GOD hath promised freely and liberally without grudging or upbraiding *Jam. 1.5. If any of you lacke wisdom, (that is, to beare the crosse) let him aske it of GOD that giveth to all men liberally, and upbraides*

braideth not, and it shal be given him.

BOOK III

Promises.

2. To it.

The patient abiding of the righteous shall be gladnesse, Prov. 10. 28.

Humble your selves under the mighty hand of GOD, (that is, bow and buckle under it with meekenesse and silence) that hee may exalt you in due time, 1 Pet. 5. 6.

Rev. 3. 10.

Yee have need of patience, that after yee have done the Will of GOD, yee might receive the promise, Heb. 10. 36. Behold we count them happy which endure, Jam. 5. 11. To them who by patient continuance in well-doing, seeke for glory, and honour, and immortality, eternall life, Rom. 2. 7.

Heb. 12. 9.

Who through faith and patience inherit the promises, Heb. 6. 12.

13. Righteousnesse.

Promises

To Righteousnesse.

1. Ge-

* Blessings
(indefinitely)
are upon
the head of
the righteous
Pro. 10. 6.

See Psal. 38.
11. Pro. 10. 16
24. 30.
Psal. 92. 13,
Pro. 4. 18.

A TREATISE

1. Generally, *Psal.* 11. 7.
Pro. 11. 3, 4, 5, 6, 18, 19.

2. Particularly, for the righteous person.

1. Himselfe.*

2. His posterity, *Psal.* 37.

25. *Psal.* 112. 2. *Prov.*
11. 21.

Himselfe.

1. In this life, He shall
have,

1. Peace, and protection in time
of danger, *Esay*
32. 17. *Psal.* 5. 12.
Prov. 12. 21. deliverance out of
danger, *Psal.* 34.
19. *Psal.* 125. 3.
Pro. 11. 8.

2. Provision in time
of want, *Psal.* 34.
15. 1 *Pet.* 3. 13.
Psal. 37. 25, 29.

3. Joy, *Psal.* 68. 3.
Let the righteous
be glad, let them
rejoyce before
G O D,

GOD, yea let
them exceeding-
ly rejoyce.

2. For his death; the
righteous hath hope
in his death, *Pro.* 14.

Esay 57. 1.

32.

3. After death; the
memory of the just
is blessed, *Pro.* 10. 7.
the righteous shall
be in everlasting re-
membrance, *Psal.*
112. 6.

4. At the resurrecti-
on; the righteous
shall goe into life
eternall, *Mat.* 25.
46. See 14. Chap.
43.

14. Vprightnesse.

Promises.

1. Of Vprightnesse.

Hee shall put his law in thy
minde,

Eccol. III

minde, and write it in thine heart,
Jer. 31. 33.

*The truth dwelleth in us and
 shall be with us for ever, 2 Epist.
 of John 2.*

Promises.

2. To Vprightnesse.

GOD rewards it with the
 blessings of this life and that
 which is to come, hee will give
 them *grace* in this life, and *glory*
 in the life to come, *Psal. 84. 11.*
*No good thing will hee withhold
 from them.* In this life GOD
 multiplieth his favours upon
 those who serve him in sincerity,
Psal. 73. 1. Psal. 125. 4. GOD
 hath promised to be good to them;

1. In their habitations and fa-
 milies, *Pro. 14. 11.*

2. In their children and poste-
 rity, *Psal. 112. 2.*

3. In all the comforts of this
 life, *Psal. 84. 11.*

4. In times of common cala-
 mity

erty and combustion, *Pfal. 37. 19.*
Prov. 2. 7. Psal. 112. 4, 11.

5. Peace, joy, and security are promised to it, *Hee that walketh uprightly walketh surely, Prov. 10. 9.*
2 Chron. 16. 9. Psal. 97. 11. Prov. 11. 28. GOD performeth all his gracious promises upon this condition onely: so hee promiseth unto the Kings of *Israel* and *Judah*, *1 King. 2. 4. & 9. 4, 5.* that hee will confirme their Kingdom unto them and their posterity after them. *If they would walke before him in truth with all their heart and with all their soule:* therefore *Hezekiah* intreateth GOD to performe his promise unto him and his posterity, grounding his faith on this, seeing hee had walked, &c. *Esay 38. 3. Psal. 145. 18.* He will save and deliver them from all perils, and out of the hands of all their enemies, *Psal. 7. 10. Prov. 11. 6.* which makes them bold and confident as Lions in perillous times, *Pro. 28. 1.*

Pro. 11. 3, 5,
6, 11.
Pro. 10. 29.
Pro. 4. 1, 11.
& 19. 1.
Iob 8. 6, 10.
Psal 64. 10,

Psal. 17. 18.
Pro. 2. 7, 21.
Pro. 11. 3, 6.

Eccclij

See Eſay 33.
 15. Pro. 17.
 10. Job 17.
 35. o. 1 ſal
 35 and Pſal
 24
 Pro 10 20.
 Pro. 11. 20.

6. Promotion, Pro. 22. 11. *Hee that loveth pureneſſe of heart, for the grace of his lips the King ſhall be his friend.*

7. COD is delighted with it. 1 Chron. 29. 17. Pro. 12. 22. Pſal. 51. 6. Pſal. 11. 7. By ſincerity and truth wee come to be in league with GOD, hee ſinites a covenant with us, Gen. 17. 1, 2.

8. A peaceable end: *marke the perfect man, and behold the upright, for the end of that man is peace,* Pſal. 37. 37.

Three ſpeciall bleſſings are promiſed them: 1. Such ſhall never fall away nor looſe CODS favour and grace, Pſal. 36. 10. a Prophetickall prayer hath the nature of a promiſe, Pſal. 112. 6. 2. Such ſhall have ſtrength given them of GOD to endure any triall hee ſhall be pleaſed to bring them unto, 2 Chron. 16. 9. 3. Such ſhall be ſure to have a comfortable iſſue and a joyfull deliverance out of all their tentations, Pſal. 37.

37. *Psal.* 97. 11. *Psal.* 126. 5. Book III

In the life to come, G O D also crowneth the sincere and upright services of the faithfull with joy and happinesse. *Salomon* saith, *Hee who walketh uprightly shall be saved*, *Pro.* 28. 18. and *David* affirmeth that the upright is blessed and shall dwell in G O D S presence, *Psal.* 32. 2. & 119. 1. *Psal.* 15. 2. our Saviour affirmeth that he shall be blessed in the vision and fruition of G O D, *Mat.* 5. 8.

15. Peace.

Promises.

Of Peace of conscience.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, *John* 14. 27. Our Saviour 1. Challengeth peace to be *his owne*, having dearly purchased it: 2. *His owne to give*, men may wish

R

the

Book III

Psal. 3. 6. &

4 8.

Rom. 5. 1.

Ob. O but
(may a child
of God say)
I have ma-
ny and great
afflictions in
the world.

Sol. What
hough, in
Christ thou
maist have
peace, 1oh.
15. 33.

Ob. O but
I cannot see
which way
I should
have peace

Sol. He will
create peace
Esay 57. 19.

Ob. O but
the peace
we have,
neither is,
nor here
will be per-
fect.

Sol. Peace
shall come,

the peace of GOD or
CHRIST, but hee gives it as
his owne: 3. He sheweth that
this peace cannot be else-where
had; (*not as the world giveth*)
plainely distinguishing his peace
from the worlds, both in the gift
and manner of giving.

*The peace of GOD which
passeeth all understanding, shall keep
your hearts and mindes through
CHRIST JESUS, Phil. 4.*

7. It is called the *Peace of
GOD*] 1. Because it hath GOD
for its Object, it is a peace
with GOD. 2. Because GOD
by his Spirit is the Author of it;
it is peace from GOD, and
therefore said to be a fruit of the
Spirit, *Gal. 5. 22.* It is said to
passee all understanding] because

1. The understanding of man
cannot sufficiently conceive it

2. Mans understanding cannot
sufficiently esteeme or prize
according to its worth, *shall keepe
your hearts*] *keepe*] as with

guard or strong garrison: the

same

same greeke word is used, 2 Cor. 11.32. *your hearts*] that is, your will and affections, *and minds*] your intellectuall faculties, your whole soules shall be kept in the knowledge and faith of CHRIST JESUS.

As many as walke according to this rule, peace shall be upon them and mercy, Gal.6.16. By peace we are to understand outward peace, as prosperity and good successe in all things wee goe about, and peace with the creatures: but the peace which is principally meant in this place, is peace of conscience, which is peace with GOD, and our selves.

16. Zeale.

The care of being Zealous,
1. Hath a singular promise of the presence and communion of GOD in CHRIST, Rev.3. 19,20.

2. Zeale makes all our services acceptable to GOD, Jam.5.16.

P

Ro-

Esay 57.21.

Ob. O but am afraid least my peace with God breake and so hold not.

Sol. The mountaines may fall, but Gods Covenant of peace shall not fall, Esay 54.10.

Book III

Romanes 12. 11.

3. It is the way to happinesse,
Matth. 11. 12.

17. Perseverance.

Promises to strengthen our
 faith as touching Perseve-
 rance.

For this marke the first Pro-
 mise which GOD made, *The*
seede of the woman shall breake the
serpents head, Gen. 3. 15. there Sa-
 tan is stinted to the heele of
 CHRIST, and that promise
 made to *Abraham, Gen. 17. 7.*
 and to *David concerning Salo-*
mon, 2 Sam. 7. 14, 15. the which
 promise is applied to all GODS
 Elect, *Psal. 89. 23, 28, 29.* GOD
 hath promised to his Elect,
That they shall enioy the worke of
their hands, and shall not labour
in vaine, Esay 65. 22, 23. Not one
 of them shall be lacking in the
 whole flocke, *Jer. 23. 4.* *Hee will*
build them and not plucke them
downe,

of the DIVINE PROMISES.

downe, hee will plant them and
not pull them up, Jer. 24. 6.

See Esay 33. 20. Deut. 31. 8.
2 Sam. 7. 10. Amos 9. 15. Psal. 92.
13. 14. Pro. 10. 30. & 12. 3. Judg.
5. 31. Job 11. 15, 17. Esay 42. 3.
& 46. 4. Esay 55. 3. Ezek. 37. 26.
Heb. 13. 5. & 20. Esay 54. 9, 10.

Promises.

2. To Perseverance.

The Promises of reward, are
limited and restrained unto those
who persevere unto the end,
*Hee that endureth unto the end
shall bee saved, Matth. 10. 22.*
which is often repeated, *Matth.*
24. 13. Marke 13. 13. CHRIST
promiseth a reward to those se-
ven Churches of *Asia*, but with
a proviso of overcoming. *To*
him that overcommeth will I give
to eate of the tree of life which is
in the paradise of GOD, Rev.
2. 7. Hee that overcommeth shall
not be hurt of the second death,

R 3

verse

363

Book III

Mat. 28. 20.
Mat. 7. 24, 25.
Rom 8. 35 to
the end
1 Ioh. 2. 24.
Ioh 6. 47.
1 Tim 4. 18.
Mat. 24. 24.

Mat. 13. 13.

Rev. 3. 5, 11
12, 21.

Book III

Hee that
overcommeth
shall inherie
all things.
Rev. 21. 7.

Rom. 2. 7.
Col. 1. 12.
1-cb 3. 6.

verse 11. To him that overcommeth will I give to eate of the hidden Manna, verse 17. To him that overcommeth and keepeth my workes unto the end, to him will I give power over the nations, verse 26. See 28. verse.

☛ Holding fast and going on hath a crowne attending it, Heb. 10. 23. Luke 22. 28, 29, 30. Be thou faithfull unto death, and I will give thee a crowne of life, Rev. 2. 10.

If yee abide in mee and my words abide in you, yee shall aske what yee will, and it shall be done unto you, John 15. 7.

See James 1. 25. Heb. 3. 14. Gal. 6. 9.

CHAP.

CHAP. XI.

2. The Degrees of Graces.

Promises.

Of growth and increase in
Grace.

GOD hath promised to
give grace abundantly,
not onely to drop it, but
to powre it.

*I will powre water upon him
that is thirsty, and floods upon the
drie ground: I will powre my Spi-
rit upon thy seed, &c. Esay 44.*

34.

*Their soule shall be as a water-
red garden, Esay 58. 11. and
Jer. 31. 12.*

GOD promiseth to make his
people fruitfull; He is compared
to a Husbandman, the Church to
an Orchard, the faithfull to young
plants, whose nature is to spread,
and shoot out their branches

R 4

and

Book II

and bring forth fruit, John 15. 2.

The godly man shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season, Psal. 1. 3. Jer. 17. 8.

*The righteous
shall flourish
like the
Palme-tree,
ver. 12.
The Palme-
tree never
looseth his
leafe or fruit
saith Plinie.
Quantum
virescit non
virescent,
Iunius.*

Those that be planted in the house of the LORD, shall flourish in the courts of our GOD. They shall bring forth fruit in old age: they shall be fat and flourishing, Psal. 92. 13, 14. An old man being once asked if hee grew in goodnesse, said, yea doubtless; I beleieve it to be so, for GOD hath said it.

The righteous shall flourish as the branch, Pro. 11. 28. Yee shall goe forth and grow up as the calves of the stall, Mal. 4. 2.

The LORD likewise as a good Shepheard saith, Hee will feede his people, that they may be fat, that is, abounding in grace, as Psal. 23. Ezek. 34. 13, 14, 15. Psal. 36. 8. Pro. 13. 4.

He saith, Hee will give strength

to his people, to walke in the waies
of the LORD, Eſay 45.24. Eſay
40.29,31. Pſal.29.11. Eſay 26.4,
12. Eſay 41.10. Zach.10.12. Phil.
4.13.

They go from ſtrength to ſtrength,
Pſal.84.7.

The righteous ſhall hold on his
way, and he that hath cleane hands
ſhall be ſtronger and ſtronger, Job
17.9.

But the path of the juſt is as
the ſhining light, that ſhineth more
and more unto the perfect day, Pro.
4.18.

Whoſoever hath (that is, uſeth
well what he hath received) to
him ſhall be given, and he ſhall have
abundance, Math.13.12. Luke 19.
26. Mar.4.24.

Nathaniel beleevd at the
firſt, yet he is promiſed that hee
ſhall ſee greater things.

See Hoſ 14.5,6,7.

Promiſes to ſeverall degrees of
true grace or growth in grace.
2 Pet.1.5,6,8,10,11.

R 5

Growth

Ezek.47.2

The Apoſtle
prayeth that
the Chriſtians
may grow in
grace, and
that God
will be
glorified
therein, that
they may
grow in
grace.

Book.III

The more
we proceed
in holinesse,
our salvati-
on is still the
nearer to us.
Rom 13. 11.

Growth in grace will procure growth in glory; the more holinesse we have here, the more happinesse wee shall have hereafter. If we be *rich in the worke of the LORD*, our labour shall not be in vaine in the LORD, 1 Cor. 15. 58. *Hee that sowes liberally, shall reape liberally, wee shall receive a full reward, John Epist. 2. 8.*

CHAP. XII.

2. Spirituall Duties.

THE LORD hath promised to assist us in them by his Spirit, and they being done by the operation and assistance of the Spirit shall be accepted and rewarded of the Father.

1. GOD hath promised to helpe us by his Spirit in holy duties.

There.

Therefore wee must not onely looke to the Commandement injoyning duty, but to the promise shewing GODS mercy in helping us.

For GOD in the New Covenant gives what he requires.

In one place the LORD commandeth, *Cast away from you all your transgressions, and make you a new heart, and a new Spirit.* In another place hee promiseth, *I will sprinkle cleane water upon you, and you shall be cleane from all your filthinesse; A new heart also will I give you, and a new spirit will I put within you.* So GOD commandeth them to circumcise the foreskinne of their hearts, *Dent. 10. 16.* and after he saith, hee will circumcise their hearts, &c. *Dent. 30. 6.* He commands us to keepe his Commandements, *Eccles. 12. 13.* and promiseth to cause us to walke in his statutes, *Ezek. 36. 27.* Hee commandeth us to feare Him, *Eccles. 12. 13.* and promiseth to put his

Ezek. 18 31

Ezek. 36. 25, 26.

Book.III *his feare into our hearts, Jer.32. 40. Hee commandeth us to have a new soft heart, and promifeth to make it fo, Ezek.36.26. Hee commands us to pray and make knowne our wants to him, and promifeth to poure upon us the Spirit of grace and Supplication, Zach.12.10.*

G O D S promifes are the foundation of all our performances; For we by working doe not caufe him to fulfill his promifes, but he by promifing doth enable us to performe our workes.

2. G O D promifeth to accept the fervices of his children.

All our facrifices fhall be accepted.

God accepteth his in their fervices.

The LORD by *Mofes* did often tell his people, that their facrifices fhould be accepted, *Levit.1.3.4. & 22.21. & 23.11. Exod.28. 36,38. See Efay 60.7. Ezek.43. 27.&20. 40, 41. Mal. 3,4.*

If thou doest well, shalt not thou be accepted, Gen. 4. 7. Then shalt thou be pleased with the sacrifices of righteousness, Psal. 51. 19. Yee are a holy Priesthood, to offer up spirituall sacrifices acceptable to GOD by JESUS CHRIST, 1 Pet. 2. 5.

If there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12.

I will make them ioyfull in mine house of prayer; their burnt offerings, and their sacrifices shall be accepted upon mine Altar, Esay 56. 7.

3. GOD will reward the services of his children.

To him that soweth righteousness, shall be a sure reward, Pro. 11. 18.

Every man shall receive his owne reward according to his labour, 1 Cor. 3. 8.

Whatsoever good thing any man doth,

God rewards his children for the good they doe, even in this life for the least teare shed, and word spoken in a good cause goes not without a reward. Mar. 10. 42. Iob 34. 12.

Book III

doth, the same shall hee receive of the LORD, whether he be bond or free, Ephes. 6.8.

Behold his reward is with him, Esay 40.10.

Verily there is a reward for the Righteous, Psal. 58.11.

Ier. 32.18.
Psal. 111.5.
Pl. 105.41.
Mal. 3.16.

I the LORD search the heart, I trie the reines, even to give every man according to his waies, and according to the fruit of his doings, Jer. 17.10.

Let us not be weary of well-doing, for in due season wee shall reape if wee faint not, Galat. 6.9.

2 Chron. 15.
7.

He shall reward every man according to his workes, Mat. 16.27.

CHAP. XIII.

The ordinances of G O D.

1. In generall.
2. Particular Duties.

1. Prayer.
2. Preaching.
3. Reading.

Promises.

1. To the ordinances of G O D generally.

Here is a promise to
the use of G O D s or-
dinances. James 4. 8.
Draw nigh to G O D,
and he will draw nigh to you.

With ioy shall yee draw water
out of the wels of salvation, Esay
12.3. We may apply this promise
when we pray, heare, conferre
or fast, in every dutie.

Promises.

Promises.

2. To particular Duties.

1. Prayer.

1. GOD will give his children hearts to seeke him by Prayer.

Zach. 13. 9.

He shall call upon mee, and I will answer him, Psal. 91. 15.

Then shall yee call upon mee, and yee shall goe and pray unto mee, and I will hearken unto you, Jer. 29. 12. He will prepare their hearts, Psal. 10. 17.

For this cause shall every one that is godly pray unto thee in a time when thou maist be found, Psal. 32. 6.

See Jer. 31. 9. and Hosea 3. 5.

2. GOD promiseth to helpe us to pray.

His Spirit shall indite our prayers, and helpe us to draw our petitions.

The

BOOK III

The Spirit helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered, Rom. 8. 26, 27.

I will powre upon the house of David, and upon the Inhabitants of Jerusalem the Spirit of grace and supplications, Zach. 12. 10. So soone as the Spirit of Grace entreth into the heart; it makes one plentiful, and abundant in supplicating and suing unto GOD for grace and mercy.

3. GOD hath bound himselfe by promise to heare his servants, when they call upon him.

The LORD made a promise to Salomon after his prayer, saying, *Mine eyes shall be open and mine eares attentive to the prayer in this place, 2 Chron. 7. 15.*

The LORD is rich unto all that call upon him, Rom. 10. 12.

Every one should labour for more spirit then speech in prayer

Promises of audience in prayer.
See Psal. 18. 3 & 20. 6.
Ioh 4. 10.
Iob 22. 27.
& 33. 6.
Esay 58. 9.
David pleadeth this promise,
Psal. 4. 1.

Book III

Generall
promises to
prayer, that
God will
heare and
answer us,
Esay 30. 19
Iohn 16. 23
particular
promises;
first delive-
rance from
any trouble
and afflic-
tion, Ps. 50. 15.
of strength
and patience
to beare it,
Iam. 1. 5.
Secondly,
whatsoever
spirituall
grace wee
stand in
need of,
Luk. 11. 13.
Thirdly, in-
ward ioy &
peace of
conscience,
Iob 23. 26.
Ioh. 16. 24.

Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving, let your request bee made knowne unto GOD. And the peace of GOD which passeth all understanding, shall keepe your hearts and mindes through CHRIST JESUS, Philip. 4. 6, 7.

The prayers of the upright are his delight, Pro. 15. 8. Hee heareth the prayer of the righteous, ver. 29.

GOD will not onely heare our prayers in generall, but our voice, Psal. 5. 3. our very desires, Psal. 10. 17. Pro. 10. 24. which are effectuall prayers with GOD. He will not despise our prayers, Psal. 102. 17. He will not reproch us, nor upbraid us with what is past, or our present frailties, Jam. 1. 5. It is agreeable to his nature and disposition to heare prayers, Psal. 65. 12. The thing that hath encouraged GODS children, and given them heart in prayer, hath beene this hope and assurance that

they should finde audience and respect with G O D, O thou that hearest prayer, or because thou hearest prayer, all flesh shall resort unto thee, Psal. 65. 2.

G O D excepts no man, all shall be heard.

For thou L O R D art good and ready to forgive, and plenteous in mercy to all them that call upon thee, Psal. 86. 5. The Lord is nigh unto all them that call upon him, to all that call upon him in truth, Psal. 145. 18. It shall come to passe, that whosoever shall call upon the name of the Lord shall be delivered, Joel 2. 32. which is repeated, Acts 2. 21. and Rom. 10. 13. Though our prayers be weake, yet let us remember, that the promise is made to all. We may see the prooffe of this in a prayer made in much infirmity, Psal. 31. 22. G O D is more ready to heare, then we to aske, to give, then we to receive, 1 Pet. 3. 12. His cares are open, as a kinde mother or nurse which useth to be so wakefull, that

We are to be familiarly acquainted with these promises and meditate on some of them when we goe to pray.

Book III

that shee will heare the child so soone as ever it begins to cry, *Dan. 10. 11.* Feare not Daniel, for from the first day, that thou didst set thy heart to understand, and to humble thy selfe before **G O D**, thy words were heard, yea before they call, I will answer, and while they speake, I will heare, *Esay 65. 24.* that is, in our purpose of Prayer. This the faithfull have gloried in, *Psal. 4. 3. 17. 6. and 38. 15.*

*Exod 22 23.
Psal 99. 8.
22. 24.*

G O D hath specially bound himselfe to heare his children in those prayers, that they make unto him in their afflictions; the time of trouble is the very set houre of Audience.

The eyes of the LORD are upon the righteous, and his eares are open to their cry, Psal. 34. 15. The righteous cry, and the LORD heareth and delivereth them out of all their troubles, verse 17. Which is repeated foure times in the 107. Psalme, 6, 13, 19. and 28. verses.

The

The LORD saith, *Psal.* 50. 15.

Call upon mee in the day of trouble; I will deliver thee, and thou shalt glorifie mee. Hee will regard the prayer of the destitute, and not despise their prayer, Psal. 102. 17. to 21. their teares, sighes, and groanings are not hid from him, *Psal.* 39. 12. He will heare in the morning, *Psal.* 5. 3. in the very season, the due time, when we are in trouble. Yea so as hee will in our affliction in a speciall manner, let us know, that hee is our GOD, and that he will deliver us, *Zach.* 13. 9. The LORD, heareth the prayers of his people, when they thinke they are cast out of his sight, *Psal.* 31. 22.

GODS people have found comfort in all their afflictions, by powring out their hearts to GOD in prayer, *Psal.* 109. 3. 4.

In the day of my trouble, I will call upon thee, for thou hearest mee, Psal. 86. 7.

Psal. 86. 7.

The

The LORD hath heard the voice of my weeping, the LORD hath heard my supplication, the Lord will receive my prayer, Psal. 6. 8, 9.

A Noble man in this Kingdome, had a ring given him by the *Queene Elizabeth*, with this promise; that if hee sent that ring to her at any time when he was in distresse, shee would remember him and deliver him. This was a great priviledge from a Prince, and yet that ring though sent, might not be delivered. GOD hath given his children prayer as that ring, and tells them whatsoever distresse they are in, let them but send this up to him, and he will be sure to relieve them, and when they doe send up this, it is sure to be conveyed, wheresoever they are.

Prayer is profitable to obtaine every thing, as is evident by the promise of CHRIST, *John 16. 23.*

Psal. 5. 24.

Verily, verily I say unto you, whatsoever yee shall aske the Father

my name hee will give it you.

Note the certainty of the promise, in CHRISTs vehement asseveration; note the generality of it [*whatsoever.*] Our Saviour oft repeated such promises in those heavenly and last speeches which he uttered to his Disciples, *John 14. 13. Joh. 15. 7, 16*

See *Mar. 11. 24. John 9. 31. 1 John 3. 22. & 5. 14, 15.*

I may say of prayer, as the Apostle saith of Godlinesse; *it hath the promises of this life and that which is to come.*

1. For this life.

Temporall and Spirituall things are promised to prayer.

1. Temporall.

1. *The prayer of faith shall save the sicke, and the LORD shall raise him up, Jam. 5. 15.*

2. Spirituall.

1. *It obtaineth remission of sins,*
and

EccckIII

and if hee have committed sinnes, they shall be forgiven him, the same verse of 5. of 1. mes.

2. The Spirit, How much more shall your heavenly Father give good things to them that aske him, Matth. 7.11. Give the holy Spirit to them that aske him, So it is Luke 11 13.

2. For the life to come.

Prayer obtaineth eternall life and salvation.

For whosoever shall call upon the name of the LORD shall be saved, Rom. 10. 13.

That Promise that is made to our prayers runs thus, If thou prepare thine heart, and stretch out thine hands towards him, &c. Job 11. 13. The stretching out of our hands (or of our voice either) is to little purpose, if our heart be not prepared first.

Promises
To fervent prayer.

Then

Then yee shall call upon me, and ye shall goe and pray unto me, and I will hearken unto you. And ye shall seeke me and find me, when ye shall search for me with all your heart, that is, truly and fervently, saith Greenham.

The effectuall prayer of a righteous man availeth much (both for the helping of the body, and healing of the soule) but with this proviso, if it be fervent: open thy mouth wide, that is, earnestly, confidently, call upon me, and I will fill it, that is, I will satisfie thy desire to the full.

Aske and it shall be given you; seeke, and yee shall find; knocke and it shall be opened unto you, Matth. 7. 7. Aske, seeke, knocke. It is not a simple repetition of the same thing, but a gradation. It shews instantissimam necessitatem, saith Austen. Aske as a begger, seeke as with a candle, knocke as one that hath power with importunity. * One

S

thus

Then

Book III

*Non, dicitur
quid dabitur,
fidei. Austin
Christ nam
meritum
what shall be
give to you,
to let us
know that
that gift, is a
thing supra
omne nomen,
above all
that can be
named
Matth 6.3.*

thus descants upon the place;
Aske with the mouth, *seek* with
the heart, *knock* with the hand:
and it *shall be given you*, that is,
for Temporall things; and ye
shall find, that is, for Spirituall
things; and it *shall be opened*
unto you, that is, for Eternall
things.

Promises.

1. To secret Prayer.

*When thou prayest, enter into
thy closet, and when thou hast shut
thy dore, pray to thy Father which
is in secret, and thy Father which
seeth in secret, shall reward thee o-
penly.*

2. To private or Family
prayer.

*Where two or three are gather-
ed together in my name, there am
I in the midst of them, Matth
18. 20.*

3. To publike } Publike } 1. Mat-
prayer. } for } ter.
 } } 2. Place.

1. A promise to those, that pray for the Church.

Remember Sion, they shall prosper that love thee, Psalm 122. 6, 7.

2. Promises to the prayers of the Congregation made in the Church.

Hierusalem had singular promises made unto it, such as had no particular Church in the world besides, *Psalm .132. 14.*

There is a speciall promise made to the prayers made in the Temple, *2 Chron. 7. 15.*

Mine eyes shall be open, and mine eares attent unto the prayer that is made in this place, 1 Kings 9. 3.

The LORD hath promised, that he will cause his servants to rejoyce in the granting of
S 2 their

If every severall beleiver have a promise, *Mat 7. 7, 8* to bee heard in whatsoever he shall ask according to the will of God, when he prayeth apart by himself, or privately in his family, or with a few, much more when hee joyns in prayer with the Minister and the rest of the godly in the public assembly.
Mat 18. 20.

Book III their suites which they shall make unto him in his owne house, *Esay 56.7.* upon the like promise made by GOD, *Salomon* at the consecration of the Temple, *1 King. 8. 30, 33.* groundeth his Prayer, that the LORD would in speciall manner, heare the suites and supplications of his servants, publikely assembled in his Temple to call upon him. See the 5. Book, cap 1.

GOD hath
promised to
accompany
this ordinance
of his with
the divine
power & ef-
ficacy of his
Holy Spirit,
Esay 59. 21.
Iohn 5. 25.

A promise.

To Preaching.

GOD hath made a speciall promise to this, that he will be with it, to assist and blesse it, *Matth. 28. 20.* *I am with you a'maies, even unto the end of the World.*

Promises.

To Reading.

In Reading of the Word, if
we

Rev. 1. 3.

we understand not, we should apply these Promises.

PROV. 1. 23. *I will pour out my Spirit unto you, I will make known my Words unto you.*

PROV. 1. 4. *It gives subtilty to the simple, to the young men knowledge and discretion.*

The Commandement of the LORD is pure, enlightning the eyes, Ps. 19. 8.

GOD hath promised to teach and instruct such by his Spirit, that bring good and honest hearts to the reading and hearing of the Word.

Psal. 25. 12. *What man is he that feareth the LORD, him will he teach in the Way that he shall choose.*

The promise of finding is made to those who seeke as for gold and search as for treasure, Pro. 2. 3, 4, 5.

Promises, to such as love the Word of GOD.

Great peace have they which love

Book III

thy Law, and nothing shall offend them, Ps. 119. 165.

Blessed is the man that delighteth greatly in his commandments, Ps. 112. 1.

A promise to those that waite for the Word.

There is a blessing promised to such hearers as wait for the Word.

Pro 8. 34. 35.
Metaphora a
clientibus so-
res patronum
obsequantibus.
Iunius.

Blessed is the man that heareth me; Watching daily at my gates, Waiting at the posts of my doores. For who so findeth me, findeth life and obtaineth favour of the LORD.

Promises, that GODS children shall hearken to the Word.

The eares of them that beare shall hearken, 1 sa. 32. 3.

See Esaias 50. 4. Acts 16. 14.

Promises to such as conscionably hearken to the Word.

Hoe,

Hoe, every one that thirsteth come yee to the Water, and he that hath no mony: come yee, buy and eat, yea, come, buy Wine, and milke Without mony, and Without price. Hearken diligently unto me, and eat ye that Which is good, and let your soule delight it selfe in fatnesse. Encline your eare, and come unto me: heare, and your soule shall live, &c. There the LORD freely offereth saving grace to such as have none, and nothing, whereby they might purchase it. 2. He setteth out a way wherby they might enjoy it, viz. a diligent hearing and beleiving GODS Word. 3. He makes most sweet promises, that *their soule shall live*, that is, they shall be quickned in CHRIST, and in him the seed of David, be made partakers of those mercies which shall

Esai. 55. 1. 2. 3. Promises

1. Generall God will ever assist this ordinance and worke with it, Mat. 28. 10.

2. Hee will save the souls of his people by this ordinance, Iam. 1. 21. 11. 55. 3.

3 By this ordinance he will beginne grace and convert the soule, Ps. 19.

7. 4 By this ordinance he will increase and perfect grace where he hath begun it, Mark. 4. 24 Ad 30. 32. God hath made also particular promises to them that

attend on this ordinance. 1. That by it he will give them strength to overcome their strongest corruptions, Psal. 119. 9. 2. That hee will by it worke peace in their consciences, Eney. 37. 9.

Book III

Prov 8.24.
Mark 4.24.
Luke 1.28.
Rom. 1.15.

never decay, *If thou warne the righteous man that the righteous sinne not, and he doth not sin, he shall surely live, because he is warned, Ezek. 3.21.* The conscionable hearing of **G O D S** Word, quickens the soule, and makes it to live both the life of grace and of glory; *He that heareth my Word and beleeveth on him that sent me, hath everlasting life: the houre is comming and now is when the dead shall heare the voyce of the Sonne of G O D, and they that heare shall live, John 5. 24, 25.* not such a voyce as shall call them out of their graves, as in the 28. verse; for he saith, *now is*, but the meaning of the place is, that those which were dead in sinne should be quickened either by **C H R I S T** in his own person, or by his Word in his Ministers.

The titles given to the Word expresse this.

It is called, *the Word of life*, Acts 5.20. Phil. 2.16. John 6.68.

The

The Word of grace, Acts 20. 32. The word of Salvation, Acts 13. 26. Salvation it selfe, and life everlasting, Heb. 2. 3. Acts 28. 28. John 12. 50. The Word is able to save our soules, Jan. 1. 21. 1 Tim. 4. 16. 1 Cor. 1. 21. To this purpose there are so many commendations of the Word, specially in the Psalmes and Proverbes, Psal. 19. 7. The law of the LORD is perfect; &c. the whole 119 Psalm was written, to set out the excellency of the Word. The nine first Chapters of the Proverbes; Take f. st. hold of instruction, let her not goe, keepe her, for she is thy life, Pro. 4. 13. Instruction is our life, thereby we attain all things pertaining to the comfort of this life and of that to come. See Pro. 1. 9, 23. Pro. 2. from 1. to 13. Prov. 3. 1. to 4. & 13. ver. to 24. Prov. 4. 5. to 14. & 20. to 23. Prov. 6. 20. to 24. Pro. 7. 1. to 5. and the whole eighth Chapter. Sanctifie them through

Book.III

thy truth, thy Word is truth, John 17.17. Doe not my Words doe good to him that walketh uprightly? Micah 2.7. As new born babes desire the sincere milke of the word, that yee may grow thereby, 1 Pet. 2.2. The comparisons which are used to set forth the profit of the Word, confirme this: it is resembled to The light, Esay 9.2. Raine, Deut. 32.2. Dew, there also, living Water, Zach. 14.8. Wine and milke, Esay 55. 1, 2.

It is able, 1. To inlighten with saving knowledge the simplest that shall heare and read it with an honest heart, *Psalme 119.130.* 2. To reform the heart and life of him that hath the strongest corruptions, *Psal. 119. 9.* 3. To comfort and revive the heart that is most cast down either with inward or outward afflictions, *Esay 57.19.* 4. To preserve and adde knowledge and grace to them that have best profited, *Mar.4.24.*

When-

Whensoever we goe to the Word, we should meditate on some of these precious promises, to encourage us to attend unto GODS Word with expectation of his blessing on our labours.

Wee should heare so, as to expect & hope for life by the word which the Lord promi-
seth, Deu. 32.
47. Ioh. 5. 39.

Promises.

For the Sacraments.

1. In generall.

They are the *Seales of the rightconnesse of faith*, Rom. 4. 11. or of the Covenant of grace.

The Apostle speaks of both Sacraments, 1 Cor. 12. 13.

2. The speciall } Baptisme.
Sacraments. } LORDS Sup-
per.

1. Baptisme.

Promises to it.

It is called, *The laver of regeneration*,

It is a usuall thing to call

Book.III

the principal
cause & the
instrument
by the same
name.

Acts 1.4.5.

neration, Tit.3.5. *The Baptisme of repentance for remission of sinnes, Mar,1.4. Act. 2.38. Our sins are said to be washed away, Act.22.16. Heb.10.22. and Baptisme saveth, 1 Pet.3.21. all which belong to the blood of CHRIST, Rev.1.5. 1 John 1.7. our Saviour faith, we must be borne of water, John 3.5. that is, be made GODS children by receiving CHRIST, as John 1.12. GOD hath promised that he will baptise us with the HOLY GHOST and with fire, Mat.3.11.*

2. LORDS Supper.

Promises to it.

1 Cor 11.24,
25.
1k.9.19.20
Iohn.6.4.55
Mark 14.22,
24.

When our LORD JESUS did ordaine it, he speaking of the Bread, said, *This is my body,* and of the Wine, *This is my blood of the New Testament,* Mat. 26.26, 28. that is, these outward signes and seales were most sure and cer.

certain pledges of his body and blood, which he did as truly give to be spirituall food, as he gave the bread and wine to be bodily food to every believer, 1 Cor. 10. 16.

There is a full meale, *ἐξ ὧν καὶ ζῆταις*, Rom. 14. 17. Bread and Wine comprehend entire food; for *humidum* & *ficcum* are all that are required unto food: this is promised, Esay 25. 6. *In this mountaine shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines on the lees, &c.* that is, he would make for his Church compleat provision. So Pro 9. 5.

A Lawfull Oath.

Promises to it.

God hath promised to reward it.

1. In this life, Jer. 12. 16. *If they will learne the wayes of my people, to sweare*

swear the LORD liveth &c. then shall they be built in the midst of my people.

2. In the life to come with eternall happinesse, for he that *swareth* and *chargeth* not, though it be to his owne hinderance, he shall dwell in *GODS* holy Mountaine, Psal. 15 4.

Fasting.

Promises to it.

Be afflicted and mourne and weepe, let your laughter be turned to mourning, and your ioy to heavinesse. Humble your selves in the sight of the LORD, and he shall lift you up, J. im. 4. 9, 10. If thou fast in secret, thy Father which seeth in secret will reward thee openly, Mat. 6. 18. Joel 2. 12, 13, 14, 15, 18, 19. first a fast is prescribed, then a blessing promised.

Prai-

Praising GOD.

Promises of it.

They shall praise the LORD that seeke him, Ps. 22. 26. They shall shew forth my praise, Esay 43. 21.

Yee shall eat in plenty and be satisfied, and praise the name of the LORD, Joel 2. 26. where GOD promisetht temporall blessings and a thankfull heart, it is an evident signe of the continuance of them, as there in Joel. And Deuter. 8. 10. Esay 62. 8, 9.

Promises to it.

Them that honour me I will honour
1 Sam. 2. 30.

He that offereth praise, glorifieth me, Psal. 50. 23.

Praise is one of the Sacrifices with which GOD is well-pleased, Heb. 13. 15, 16. Psal. 69. 30, 31. Let all the people praise thee, O GOD, let all the people praise thee.

Then

The duty of Fasting is to be performed when the accomplishment of some remarkable promise is expected to be fulfilled to the Church.
Dan. 9. 2, 3.

Book III

Then shall the Earth yeeld her increase, and GOD, even our owne GOD shall blesse us. Psal. 67.5,6.

Promises.

To Meditation.

Mercy and truth shall be to them which desire good, Pro 14 22.

This promise may be also applied, to the following of good examples & presidents.

Thinke of these things which ye have both learned and received, and heard and seen in me; and the GOD of peace shall be with you, Phil. 4.8,9.

Let not the booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maist observe to doe according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good successe, Josh. 1.8. Blessed is the man that meditates on the Word day and night, Psal. 1.2.

Promises.

To Self-examination.

Book III

La. 3. 4.

If we would iudge our selves, we should not be iudged, 1 Cor. 11. 31.

Let every man proove his owne work, and then he shall have reioycing in himselfe alone, and not in another, Gal. 6. 4.

Promises.

To those that conscionably sanctifie the LORDS day.

The Lord prometh many singular graces to all that sanctifie his day of what nation, or condition soever they be.

They shall have their hearts filled full of spirituall joy. God will give them the spirit of prayer & hearing their prayers, he will give them ability to serve him, hee will also accept & reward their service.

The sanctifying of the LORDS day will bring comfort and happinesse to soule and body.

1. Blessings, Spirituall, 13. v. and Temporall 14. of 38. of Esay.

If thou turn away thy foot from the sabbath, from doing thy pleasure on holy day, and call the Sabbath a delight, the holy of the LORD, honouring him, and shalt honour him, not doing thine owne ways, nor speaking thine words: then shalt thou delight thyself in the LORD, and I will cause thee to ride upon the high places of the

To ix.

2. Spi-

Book III

2. Spirituall.

Blessed is the man that keepeth the Sabbath from polluting it, Esa. 56.2. See 5,6,7. verses, Jer. 17. 24, 26. a special place. God promiseth there, 24, and 26. verses to reward the outward observation of the Sabbath. The blessing there promised is two-fold, the first concerneth the Common-wealth, vers. 25. The second the Church and State of Religion, v. 26.

Promises.

To Watchfullnesse.

Blessed is he that watcheth, Matth. 24. 46, 47. Revel. 16. 15.

*Ter q̃, qua-
ter q̃, beats.
Facies ter q̃
am q̃, Hie-
ras.*

They are three times said to be blessed, Luk. 12. 37, 38, 43. to shew that they are thrice blessed and ever perfected in blessednes, which keep constantly their spirituall watch.

Promises.

Book III

Of Conference.

The lips of the wise disperse knowledge, PRO.15.7.

They are a well of life to feed many.

The tongue of the stammerers shall be ready to speake plainly, Esay 32.4. The dumb mans tongue shall sing, Esay 35.6. The mouth of the iust bringeth forth wisdom, Prov.10.31.

Promises.

To Conference.

The mouth of the upright shall deliver them, PRO.12.6. A man shall be satisfied with good by the fruit of his month, Prov. 12.14. Righteous lips are the delight of Kings, and they love him that speakeeth right, Prov.16.13. See Prov.22.11. A mans belly shall be satisfied with the fruit of his month, Prov.18.20. A man shall eat

book III ease good by the fruit of his mouth,
Pro. 13. 2.

Promises.

To Reproofe.

He that rebuketh a man, shall afterwards find more favour then he that flattereth with the tongue, Pro. 28. 23. To them that rebuke the wicked shall be delight, and a good blessing shall come upon them, Pro. 24. 25.

Promises.

To giving of Alms.

Beneficence shall be rewarded.

I. In this life.

1. In our selves.
2. In our posterity, Ps. 37. 25, 26.

I. In our selves, with

1. Mercy, Blessed are the
merciful.

See Mat 6. 2.
Heb 13. 16.
Eccles 17. 1.
Esay 58 7, 8,
10, 11.
Pl. 12 p.

mercifull for they shall receive mercy, Mat. 5. 7 Pro. 14. 21, 22.

2. Comfort in sicknesse.
3. Deliverance out of trouble: one verse proves both, *Blessed is he that considereth the poore and needy: the LORD will deliver him in time of trouble, the LORD will strengthen him upon the bed of languishing, he will make all his bed in his sicknes, Psa. 41. 1, 3.*
4. Competency, *He that giveth unto the poore shall not lacke, Pro. 28. 27. this is a means to bring us to the right use of our wealth, Luk. 11. 41.*

2. In the life to come, *Come yee blessed of my Father, receive the Kingdom prepared for you from the begining of the world, &c. Mat. 25. 34. Make to your selves friends of the Mammon of unrighteousnes, that when yefail they*

Book III

* Though
 Alms deeds
 merit not at
 Gods hands:
 yet they
 make him
 our debtor
 according to
 his gracious
 promise, said
 King James,
 Pro. 11. 17.
 1 Tim 6. 18.
 19.

A TREATISE

they may receive you into
 everlasting habitations, Lu.
 16. 9. Receiving is not
 mentioned here in regard
 of merit * (as the Papists
 say) as though a man could
 deserve it by giving of
 almes, but either by way
 of hearty prayers made
 by the poore, that they
 may be received, or els
 because their Alms shall
 be unto them a pledge and
 earnest of their receiving
 into GODS Kingdom:
 as a Father sayes sweetly
 if yee will be wise Mer-
 chants, thrifty and happy
 usurers, part with that
 which you cannot keep
 that you may gain that
 which you cannot lose.
When thou makest a feast
call the poore, the maimed
the lame, the blind; And
thou shalt be blessed: for
thou shalt be recompensed
at the resurrection of the iust
 Luk. 14. 14. Pro

Promises, to liberall giving.

*The liberall soule shall be made
fat, and he that watereth shall be
watered also himselfe, Prov. 11.
25. He which soweth bountifully,
shall reape bountifully, 2 Cor.
9.6.*

2. To cheerfull giving.

*G O D loveth a cheerfull giver,
2 Cor. 9.7.*

*Thou shalt surely give him, and
thine heart shall not be grieved,
when thou givest unto him: be-
cause that for this thing the LORD
thy G O D shall blesse thee in all
thy workes, and in all that thou
puttest thine hand unto, Deut. 15.
10.*

*He that hath
a beautifull
eye shall be
blessed, for he
giveth of his
bread to the
poor, Psal 112.9*

Promises.

1. To liberality to the Saints.

*He that receiveth a righteous
man in the name of a righteous
man*

Book III

*Dicit frigida
aqua, ne in
calida sumptus
ignorum cau-
sari quis pos-
set, Hieron.
Mark 9.4.
Prosecutio a-
que frigida
torrens vo-
luptatis.*

*man. shall receive a righteous mans
reward. And whosoever shall give
to drinke unto one of these little
ones, a cup of cold water only in
the name of a Disciple, he shall in
no wise loose his reward, Mat. 10.
41, 42. For a cup of cold water,
(water the common element,
and cold water that cost thee
not the charge of fire to warme
it) there is a Torrent, nay a
very Sea of all pleasures provi-
ded for thee for all eternity.
For GOD is not unrighteous to
forget your worke and labour of
love, which yee have shewed toward
his name, in that yee have mini-
stred to the Saints, and do minister,
Hebr. 6. 10.*

See Gal. 6. 9, 10.

Promises.

*To bounty to GODS Mini-
sters.*

*He that receiveth you, receiveth
me: He that receiveth a Prophet
in*

in the name of a Prophet, shall receive a Prophets reward, Matth. 10.40,41. Some understand that thus, they shall be partakers of the same reward, which is laid up for the Prophets. Calvin takes it for a reward which is fit for the worthinesse of the person, upon whom the liberality shall be bestowed.

Honour the LORD with thy substance, and with the first fruits of all thine increase: So shall thy barnes be filled with plenty, and thy presses shall burst out with new wine, Prov.3.9,10. And the Levite because he hath no part nor inheritance with thee, shall come and shall eate, and be satisfied, that the LORD thy GOD may blesse thee in all the worke of thine hand which thou doest, Deut. 14.29.

See Mal.3.10
12.
A promise to
paying of
tithes,

Promises to seeking of GOD.

Zephany 2,3

1. They shall have their hearts filled with joy and gladnesse
T in

Rest on every side from
enemies

Book IV in the fruition of G O D S favour.

2 Chro. 14. 7

That propheticall prayer of Davids implieth also a promise in it, Ps. 40. 16. *Let all those that seeke thee, be glad and reioyce in thee.*

Let the heart of them reioyce that seeke the L O R D, Psalme 105. 3. the very same is, 1 Chro. 16. 10.

Isay 55. 6.

The L O R D often promised to his people, that if they should seeke him, he would be found of them, as David told Salomon his sonne, 1 Chron. 28. 9. and the Prophet told Asa the King, 2 Chro. 15. 2. See 15.

2 Chro 14. 7
Mat. 7. 7.

Thou L O R D hast not forsaken them that seeke thee, Ps. 9. 10. Eli 45. 19.

2 Chro. 31. 11
Blessed are they that seeke him with their whole heart,
Psalme 119. 2.

But his people then must seek him with their whole heart, as Deut. 4. 29. Jer. 29. 13. and diligently, Heb. 11. 6.

Seeke yea me, and yee shall live Amos 5. 4, 6. *And your heart shall live that seeke G O D,* Psalme 69. 32.

The hand of our G O D is upon all them for good that seeke him, Ezra 8.22. Lam. 3.23.

They that seeke the L O R D shall not want any good thing, Psal. 34.10.

Promises.

To waiting on G O D.

Waiting patiently for the L O R D s comming to comfort us, either in temporall or spirituall distresses, is a right pleasing and acceptable duty and service unto G O D, which he is wont to crowne with multiplied and over-flowing refreshings when he comes. *They that wait upon the L O R D shall renew their strength, they shall mount up with wings as Eagles; they shall runne and not be weary, they shall walke and not faint, EO. 40.31.* For since the beginning of the world, men have not heard nor perceived by the care, neither hath the eye

Book III

scene, O G O D, besides thee, what he hath prepared for him that waiteth for him, Esay 64.4. they shall not be ashamed (or disappointed) that wait for him, Esay 49. 23. He shall save them, Pro. 20. 22. They shall inherit the earth, Psal. 37.9,34. and Heaven too. Blessed are all they that waite for him, Esay 30.18. Dan. 12.12.

We must stirre up our selves to receive the promises, *Cant. 5. 2,3.* The godly sometimes walk without comfort, because they put it from themselves, and God oftentimes causeth his children to seek long before they find comfort. But the ardent desire shall at length be satisfied. Remission of sinnes, and peace of conscience, are favours worth waiting for. We have not waited so many years in the meanes of grace for comfort, as G O D hath waited for our conversion.

Promises.

1. That we shall delight in God.

Then

Then shalt thou have thy delight in the Almighty, Job 22. 26. The promise of delighting our selves in the LORD, is confined to the duty of delighting in holy exercises, *If thou call the Sabbath a delight, &c. then shalt thou delight in the LORD, Esa. 58. 13, 14.*

A promise.

To delighting in GOD.

Delight thy selfe in the LORD, and he shall give thee the desires of thine heart, Ps. 37. 4.

Psalm 91
16, 7, 18.

Promises to godlines or grace exercised, or to godly and gracious men which act the graces, and exercise themselves in the duties above specified.

True Godlinesse hath the promises both of this life and of that which is to come, (of this life) Seeke ye first the kingdom of GOD and

1 Tim 4 8.

Book IV

the righteousness thereof, and all these things shall be administred unto you, Matth. 6. 33. (and of the life to come) To him that order th his conversation aright, will I shew the salvation of GOD, Ps. 50. 23.

Promises in
general to
the way of
godliness.

1. The godly shall be blessed.

Deut. 7. 13. Ps. 119. 1. Ps. 3. 8. Ps.
111. 12, 13. Ps. 112. 1. Ps. 1. 1. Ps.
128. 1. 4.

They whom the world account above all men most miserable, are truly and only happy, as our Saviour prooves, Matth. 5. *Blessed are the poore in spirit, &c.* from 3. ver. to 12. we shall never be truly happy till wee be sincerely holy, nor fully happy till wee bee perfectly holy.

*1st beatus,
2da bonus,
Autin.*

2. The godly shall be a blessing to the place where they live.

*I will blesse thee, and thou
shall*

shall be a blessing, Genesis 12.
2.

And I will make them a blessing, Ezek. 34. 26. Israel shall be a blessing in the midst of the land, Esay 19. 24.

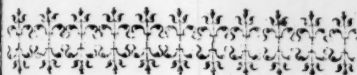
T 4

3. PRO-

3. PROMISES ETERNALL.

Promises Eternall	1. Against damnation.		
	2. For Salvation.	1. Passages to it.	1. Death, comforts against the 2 Burial. 3. Resurrection.
		2. Performances of it.	1. Glorification in part, of our soules. 2. Last judgement.
		3. Glorification of the whole man both soule and body.	1 Of eternal life bothin soul & body. 2. For the glory of heaven.

THE



THE FOURTH BOOKE.

CHAP. I. Eternall Promises.

I. Against Damnation.

The godly shall be delivered
from eternall Confusion and
Damnation.

¶ **E**c shall not be ashamed
Y nor confounded world
without end, Esay 45.
17. Rom. 9. * 33. and

* Some doe
referre it to
the day of
judgement
when the
faithfull shall
not be con-
founded
or ashamed
non tenebris
in future,
when Christ
shall come
to iudge it
Glosse inter-
lin, Haymo.
But it is more
generall,
shewing that
the faithfull
neither in

the time present nor to come shall be ashamed. Not to be con-
founded signifieth *non frustrari*, not to be disappointed of the
hope, *P. Mart.* And more is understood then said, i.e. shall be con-
firmed comforted and established, *Psalm.*

Book.IV 10.11. 1 Pet.2.6.

GOD will deliver the soule of the righteous from the pit. Job 33. 28.Ps.86.13.

There is no condemnation to them that are in CHRIST JESUS, Rom. 8.1. Who shall lay any thing to the charge of GODS elect? It is GOD that iustifieth, ver.33.

They are delivered from the wrath to come, 1 Thes.1.10.

Blessed is he that hath part in the first resurrection, on such the second death hath no power, Rev. 20.6.

He that overcometh, shall not be hurt of the second death, Rev.2.11.

CHAP.

CHAP. II.

2. For Salvation.


1. Passages to it.

1. Death. { 1. Comforts against the fear of death.
2. Feare of untimely death.

2. Buriall.

3. Resurrection.

1. Comforts against the fear of death.

 HE that will beare with comfort the pangs of death, must labour to die in faith, that is, he must lay hold of the promise of GOD touching forgiveness of finnes

*He that will
keepe my say-
ings shall not
tast of death.
John 8. 51
that is, shall
not be over-
whelmed by
it.*

Book.IV

sins and life everlasting by CHRIST. *All these* (saith the HOLY GHOST, Heb. 11.13.) *died in the Faith: viz. Abel, Enoch, Noe, Abraham and Sarah,* all laying hold of the promise of life by CHRIST: So *Jacob*, Gen. 49.18. by Faith rested on the mercy of GOD, and by hope *he waited for his salvation.*

Thou shalt not be afraid of destruction when it commeth, Job 5. 21. Death be it never so bitter or painfull, shall not be able to seporate us from the love of GOD, Rom. 8. 28, 38. St. Stephens violent death was but a sweet sleepe, Act. 7. 60. John 11. 11. It is but a sleeping in JESUS, 1 Thes. 4. 14. The grave is called *a bed of rest*, Esay 57. 2. CHRIST hath pul'd the sting out of death for all the godly, Esay 25. 8. Hos. 13. 14. 1 Cor. 15. 55. and tooke away the strength of it by his death, Heb. 2. 14, 15. *The righteous hath hope*

Dying in the
Lord. Revel
14. 13. is but
a rest from
labours,
1 Tim. 1. 10

hope in his death, *Pro. 14. 32.* it is gaine unto him, *Phil. 1. 21.* for he is delivered by death from many and great evils. 1. Sin, *Rom. 6. 7.* He shall never offend GOD more: 2. Those miseries which follow sin, *Esay 57. 1, 2.* 3. The temptations of the Divell *Rev. 12. 8. 4.* The opposition and vexation of the world and flesh, *Rev. 14. 13. Eccles. 4. 1, 2.* It is to them *obstetrix immortalitatis*, a passage to immortality, *2 Cor. 5. 1, 4.* a sturdy Porter, that opens heaven gates unto him.

See *1 Cor. 3. 22. & 15. 26. Psalm 37. 37.*

2. Comforts against the feare of untimely death.

Thou shalt come to thy grave in a full age, like as a shooke of corn commeth in, in his season, Job 5. 26.

The number of thy dayes will I fulfill, Exod. 23. 26. The Lord will preserve him and keepe him alive, and he shall be blessed upon the earth. Ps. 4.

1, 2.

Book IV

That one happy pang which puls away the soule from the body, doth also pul away sinne both from the soul and body

God doth watch over the faithfull for good by his providence, both in life and death, *Mat. 10. 28, 29, 30 31. 1. 72. 14*

Book IV

1.2. *With long life will I satisfy him and shew him my salvation,* Pf.91.16.

2. Buriall.

It is a kind of blessing promised by GOD to his Saints, to be buried. 1 King. 14. 13. 2 King. 22. 20.

3. Resurrection.

Promises of our Resurrection.

He which raised up the LORD JESUS, shall raise up us also by JESUS.

The Covenant of GOD is of force with us, as we lie in the dust of the Earth, Mar. 22. 31. 32.

He keepeth the very bones of his Saints, Pl. 34. 20.

All that are in the grave shall come forth, they that have done good unto the resurrection of life, John 5. 28, 29.

3 Sam 2 4.
In Christ shall
all be made
alive, 1 Cor
15 20. that is
shall be rai
sed by him
at the resur
rection.
The Cer
mares call
the Church
yard God's ac
ker, because
the bodies
are sown
there to bee
raised again:
and the Gre
cians called
their Church
yards, or
places of se
pulture,
κοιμητήρια
dormitories.

I will raise him up at the last day, John 6.39,40,44,54.

See 1 Thess. 4. 14, 16. Rom. 8.

II. Dan. 12.2. Esay 26.19.

Book IV

or sleeping places where the bodies rest, expecting the resurrection.

CHAP. III.

2. Performances of it.

1. Glorification in part, for the soule.

2. Last Judgement.

3. Glorification of the whole man both soule and body.

Promises.

1. Of the Glorification of our soules.

ODD promiseth to translate the soules of the godly into his heavenly kingdome when they die.

The soule of the faithfull at the dissolution of the body shall go immediately to heaven.

This is implied in the Parable

Book IV

therefore
there is no
purgatory.
Christ pro-
misseth to
the Saints of
God after
death, *Luke*,
1 Tim 4. 8
Apoc. 2. 10.
John 5. 24 &
1. 15, *Rev.*,
Luke 16. 25.
Apoc. 14. 13
Joy, Mat 3.
25. 23 *Esay* 35
10.
*1 *Iohn* 4. 17
8. 3. 21. *Ad* 3
3. 19.
Heb. 9. 28.

There is a
promise,
2 Tim 4. 8 to
these that
long for
Christ's second
coming, &
love his ap-
pearing.

ble where the Angels carry up
Lazarus soule into Heaven, *Luke*
16. 22. *This day shalt thou be*
With me in Paradise, *Luk.* 23. 43.
Which Paradise the Apostle *Paul*
expoundeth to be the third heaven,
2 *Cor.* 12. 1, 2, 4.

He that overcomes shall inherit all
things. See *Rev.* 3. 21.

2. Of the last Judgement.

* The godly have boldness
and confidence at the day of
judgement.

When these things begin to come to
pass, then shall we look up and lift up
our heads, because our redemption
draweth nigh, *Luk.* 21. 28.

Unto them that look for CHRIST
shall he appeare the second time
without sin unto salvation, *Hebr.*
9. 28.

When CHRIST who is our
life shall appeare, then shall we also
appeare With him in glory, *Colos.*
3. 4.

He shall say to them of his right
hand,

hand, Come yee blessed of my Father, inherit the kingdome prepared for you from the foundation of the World, Matth. 25. 32, 34. See ver. 40.

3. Glorification of the whole man both soule and body.

Promises of the glorification of our bodies.

The LORD JESUS shall change our vile bodies, and make them like his glorious body, Phil. 3. 21. The bodies of the Saints shall shine as the brightnesse of the firmament, and as the stars. Dan. 12. 3. Yea as the Sun for ever and ever.

Promises. Of eternall life in both soul and body after the day of judgement.

Then We shall be ever with the LORD, 1 Thess. 4. 17.

Whosoever beleeveth in him shall not perish but have everlasting life Joh. 3. 16.

I give unto them eternall life, John 10. 28. He

Mat. 13. 43.
See 1 Cor 15
43, 43.
Heb. 9. 11. &
11. 16. 1am. 1
12. 5. Jude
20, 21, verse
The glory of
the body (say
the Schoole
men, consists
first in clari-
ty, Mat. 13. 43
2 Impassibi-
lity, 1 Cor. 5
53.
2 Of the soul
consists in
the manifest
visio of God
which suc-
ceeds faith,
1 Cor. 13. 12.
3 In the per-
fect fruition
of God
which suc-
ceeds hope
Rev. 7. 16, 7,

BOOK IV

3 In the per
fect love of
God which
increases of
imperfect
charity

1 Cor. 13. 8.

*He that beleeveth on the Sonne,
hath eternall life, Joh. 3. 36.*

*He that believeth and is bapti-
zed shall be saved, Mark 16. 16.
Aq. 16. 31.*

*The gift of GOD is eternall
life through JESUS CHRIST
our LORD, Rom. 6. 23.*

See John 6. 40. and 20. 31.
1 Joh. 2. 25. John 5. 24. 1 Joh.
5. 11, 12, 13. Joh. 17. 3. 1 Pet. 1.
3, 4. Tit. 3. 7. Rom. 5. 10, 17.
Rom. 8. 13. Gal. 6. 8. Matth. 5. 8,
12. and 19. 29. Matth. 25. 34, 35,
46. 1 Tim. 6. 17, 18, 19.

*The Promises of GOD, as-
sure us of everlasting happinesse
and glory in the Kingdome of
Heaven. I know, saith Job 19.
25. (relying upon GODS pro-
mises) that my Redeemer li-
veth.*

2 Cor. 5. 1. & 4. 14.

Faith apprehendeth the pro-
mise of eternall life, hope expe-
cteth it, love thankfully enter-
taines it, and all other graces are
quickned and strengthened by it.

Pro-

Promises.

For the glory of Heaven.

In thy presence is fullnesse of ioy,
at thy right hand there are pleasures
for evermore, Psal. 6. 11.

We shall have fullnesse of ioy, everlasting pleasures: A swift flowing river and torrent of pleasures, Psal. 36. 8. *We shall hunger no more, neither thirst any more,* Rev. 7. 16. *GOD will wipe away all tears from our eyes,* Rev. 21. 4. *We shall sit down with Abraham, Isaac, and Jacob, in the kingdome of heaven,* Mat. 8. 11. *as at a banquet: we shall then be as the Angels of GOD,* Matth. 22. 30. *Nay like CHRIST himselfe,* 1 John 3. 2. *We shall be made confrmable to the image of his Sonne,* Rom. 8. 29. *and be with CHRIST,* John 14. 3. *and behold his glory,* Joh. 17. 24. & 12. 26.

Rev. 21. 3.
1 Thes 4. 17.

We shall enter into our masters ioy, Matth. 25. 21. *he saith not, it shal enter into us, but we into it,* shewing that the joyes of heaven are so many, that they cannot be

con-

Book IV

1 Pet. 13. 4.

Sir Thomas
Bodley gave
for his arms
three crowns
with this po-
sey, *Quarta
perennis erit*,
the fourth
shal be eter-
nall.

contained in the soule of man.

God hath promised us a king-
dome, *Mat. 25. 34.* A heavenly
kingdome, *Mat. 7. 21. 2 Tim. 4.*
18. An eternall kingdom, *2 Pet. 1.*
11. A Crown, a Crown of life, *Jam.*
1. 12. *Rev. 2. 10.* A Crown of righ-
teousnesse, *2 Tim. 4. 8.* An immar-
cessible Crown of glory, *1 Pet. 5. 4.*
The word [Crowne] represents
unto us: 1. The perpetuity of that
life, for a crowne hath neither be-
ginning nor ending: 2. Plenty, be-
cause as the crown compasseth on
every side, so there is nothing wan-
ting in this life: 3. Dignity, eter-
nall life is a coronation day, every
Saint shall be a crowned King.

The use of Faith in regard of
these promises, is to uphold us
with the expectation of that hea-
venly happinesse which is promi-
sed, yea though we be destitute of
worldly things and be in many
troubles and tribulations, *Act. 14.*
22.

THE

The Table of the fifth Booke.

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in generall, or
particular
Churches. as
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blies.

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promised
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the godly.

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8. To husband
& wife, & con-
cerning chil-
dren.

1. To bless them every way,

1. With outward
things.

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3. That mothers shall give sucke to their children,

4. To parents correcting their children.

5. To comfort them in the want of children.

6. To children obeying their parents.

9. For company, that we shall reap good by the society of the godly.

THE



THE FIFTH BOOKE.

CHAP. I.

Promises in regard of others.

The Church in generall, or
particular Churches, as pub-
like Assemblies.

I. G O D will defend the
Church, and all the faithfull.



HE gates of Hell shall
not prevaile against it,
Matth. 16. 18.

G O D is in the mid

Esay 33 20.
The unvisi-
ble Church
is the pillar
of truth,
Christ is
made to her
righteousnes,
sanctificatio
She hath all
light and de-
fence here, &
in Heaven.
The Lambe
himself shall
be her Sunne
& glorie. She
shall be led
into al truth.
Her faith shall
not faile, her
enemies shall
cicke the dust
of her feet, &
come and

worship before her, she shall inherit the earth, prevaile against the
gates of her enemies. Yea the promises made to Christ him-
self, are applied to her, compare Esay 49 8. with that in 2 Cor. 1

of the Church, therefore it shall not fall, Pf. 46. 5.

If the LORD doe keepe it, I will water it every moment: least any hurt it, I will keepe it night and day, Esay 27. 3.

As the mountaines are round about Jerusalem, so the LORD is round about his people from hence forth and for ever, Pf. 125. 2.

See Esay 4. 5. 6. Psalm. 46. whole, 124, & 125. Psalmes, Psal. 132. 13. to 17. Psal. 89. 15, 16, 17, 18. Zach. 9. 16.

GOD hath made promises unto the publike assemblies, of his speciall protection.

Promises unto the Church assemblies,

Looke upon Sion, the city of our solemn feasts; thine eyes shall see Jerusalem, a quiet habitation, a Tabernacle that cannot be removed, &c. Esay 33. 20, 21. See ver. 16. This was one reason why David so esteemed of Gods Tabernacles, Pf. 84. 11. For the LORD GOD is a sunne and shield unto us.

Book V.

Christ hath
promised to
be present in
a more com-
fortable man-
ner in the as-
semblies of
his people,
then in any
of our houses
or any other
place.

Promises
unto the
Church-as-
semblies.

2. GOD hath promised to be present with his Church and people in a speciall manner.

There are promises, 1. Of the presence of CHRIST, Matth. 18. 20. & 28. 20. 1 Cor. 5. 4. Rev. 2. 1. Esay 31. 9. 2. Of the presence of the HOLY GHOST Esa. 59. 21.

GOD hath made promises to the publike assemblies of his speciall presence.

In this respect the Prophet calleth, *Sion the habitation of GODS house, and the place where his honour dwelleth*, Psal. 26. 8. Psalm. 132. 14. in this respect the place of GODS publike worship, is called *the face of GOD*.

The Synagogues were called the houses of GOD, Psalm 83. 12. This promise is also made to our Assemblies as well as theirs, Matth. 18. 20. *Where two or three are gathered together*

in my name, there am I in the midst of them, Rev. 2. 1. CHRIST walks in the midst of the seven golden candlesticks.

3. GOD hath promised his speciall blessing to publike assemblies.

In all places where I record my name, will I come to thee and blesse thee. Exod. 20. 24.

GOD hath promised Temporall blessings to such as do love and frequent the Assemblies. No good thing will he withhold from them that walke uprightly, Psalm. 84. 11. David makes this one reason of his love to GODS Tabernacles, but the chiefe reason why he so esteemed them, was this, the LORD will give grace and glory, and 133. 3. For there (in Sion) the LORD appointed the blessing and life for ever. The LORD shall blesse thee out of Sion, Psalm. 128. 5. We shall be satisfied with the goodnesse of thy house, even of thine holy Temple, Ps 65. 4.

Publike places have a promise of Gods special reference to them, 1 King 9. 3.

There is beauty, Ps. 74. goodnesse, and grace in Gods house, such as will fill the soule of a man, & give him as much as hee can desire. Ps. 55. 7.

Book V. See Psalm. 36. 8, 9. & 92.
13, 14.

4. GOD will deliver the Church
out of trouble.

Thou shalt see peace upon Israel. Ps. 128. 6.

Thou shalt see the good of Hierusalem, all the dayes of thy life, verse 5.

The LORD will not cast off his people, nor forsake his inheritance. Ps. 94. 14.

Thus saith the LORD, after seventy yeares be accomplished at Babylon, I will visit you and performe my good word towards you, in causing you to returne to this place. For I know the thoughts that I thinke towards you, saith the LORD, thoughts of peace, to give you an expected end, Jerem. 29. 10, 11.

They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid, for the mouth of the LORD

Hos.

Hosts hath spoken it. Many nations are gathered against thee, but they know not the thoughts of the LORD: For he shall gather them as the sheaves into the floore, Micah 4. 4, 11, 12.


When thus it shall be in the midst of the Land amongst the people: there shall be as the shaking of an Olive-tree, and as the gleaning grapes when the vintage is done, Esay 24. 13.

See Esay 61. 10. Deut. 4. 29, 30. Jeremy 33. 6. Jeremie 31. 12. Esay 27. 5, 7, 8, 9.

CHAP. II.

Promises.

1. Against the seductions of Antichrist.

1.  HE faithfull are of GOD, and overcome Antichristian Seducers, 1 John

4. 4.

2. The Elect cannot be seduced. *Mat. 24. 24.*

Promises.

2. For the destruction of Antichrist.

See 3 Theff.
2.3.

The ten hornes which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burne her with fire, Rev. 17. 16.

There

There is a promise that Babylon shall bee cast into the Sea as a millstone, *Rev. 18. 21.* And a mighty Angell tooke up a stone like a great mill-stone and cast it into the Sea, saying, thus with violence shall the great city Babylon be throwne downe, and shall be found no more at all. Each word almost hath a gradation; in that an *Angell*, a strong *Angell*, taketh a stone, and a great stone, even a mill-stone, which he letteth not barely fall, but casteth and with impetuous force, thrusteth in the bottome of the Sea whence nothing ordinarily is recovered, much lesse a mill-stone, thrust from such a hand, and with such force.

Forb : upon
the place
Magna li
ps sua mole
ruit cum in-
genti impetu
maie in si pro
ficiatur longe
maximo, pro
iectus ab ali
qui valido co-
rebuslo.
Brightmanu
in locum.

CHAP. III.

Promises.

For calling the Jewes.

Here is a promise made
T of calling the Jewes
 unto CHRIST, and
 causing them to turn
 from their transgressions,
*The Redeemer shall come from Si-
 on, and unto them that returne
 from transgression in Jacob, Esay
 59.20. They shall be grafted in
 againe, for GOD is able to graffe
 them in, as it is Written, there
 shall come out of Sion a deliverer,
 and shall turne away ungodlinesse
 from Jacob, Rom. II. 23, 26. Be-
 fore the second comming of
 CHRIST, the Jews shall be
 converted and become a most
 famous Church againe: and they
 shall be the meanes of the sal-
 vation of all the Elect, that shall
 remaine to be converted among
 the*

the Gentiles, as the Apostle plainly teacheth there 25, 26. verses, *I Would not Brethren that yee should be ignorant of this mystery, that blindness in part is happened to Israel, untill the fullnesse of the Gentiles be come in, and so all Israel shall bee saved.*

In *Hosea* there are most sweet and comfortable promises to the Jewes.

1. Of delivering them out of misery, and making them to flourish againe, comparing their wretched estate to death, and their delivery to a resurrection, *Hof. 13. 14.*

2. A promise of their repentance and turning unto GOD, *Hof. 14. 2, 3.*

3. Of the forgivenesse of sinnes, peace, reconciliation, verse 4.

4. Of a glorious Church. 5, 6, 7, 8. verses.

These promises which GOD hath made unto that nation,

Book V. that he will call them, and make them his people againe, should provoke us to pray for them, as they did for us, *Cant. 8. 8.*

CHAP. IV.

Promises.

For bringing in the Gentiles.

Esay 49. 21, 23



Thus saith the Lord, Behold I will lift up my hand to the Gentiles, and set up my standard (i.e. the Gospell) to the people, and they shall bring their sonnes in their armes, and thy daughters shall be carried upon their shoulders, and Kings shall be thy nursing Fathers, and Queenes thy nursing Mothers: that is, God will stirre up the Princes of the Earth to be a protection to it, and

and to shrow'd it under the wings of their authority. The Apostle *John* speaking of the new Jerusalem, saith, *the Kings of the earth shall bring their glory to it, Rev. 21. 24.*

Ps. 68. 29, 31.
& 71. 10, 11.
& 119.
Esa 62. 2.
Ps. 38. 4.

Other sheepe I have (with our Saviour, meaning the Gentiles not yet called) *which are not of this fold, them also must I bring, and they shall heare my voyce, and there shall be one fold and one shepheard, Joh. 10. 16.*

And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. The abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as the doves to their windows? they are the words of the Church, wondering, as it were at the sight of such a propagation, as a cloude and Doves: it is a prophesie of the Gentiles converted, they fly as a cloud, that is, most swiftly, and shall in such flocks

Esa. 60. 3, 5, 8.

Aa. 10. 45

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come into the Church, as if a whole flight of Doves driven by some hawke or tempest, should scoure into the Columbarie and rush into the windows. The Prophet *Esay* almost in every Chapter speaketh of the vocation of the *Gentiles*, as the 2. & 9. the 11. the 18. the 42. and 45.

See 49. Chap. 12. and Chap. 54.1. And Chap. 65.1. Amos 9. 11, 12. Ephes. 2. 12, 19. John 12.32.

C H A P. V.

Promises.

To Magistrates.

 HE LORD makes expressly this promise unto a godly King, that if he decline not from the commandment to the right hand or to the left.

left, he shall prolong his dayes in the kingdome, he and his sonnes in the midst of Israel. Deut. 17. 19. 20. His enemies will be clothed with shame, but upon himselfe shall his crowne flourish, Psalme 132. 18.

Promises, } 1. Extraordinary,
to Ministers. } the Apostles.
 } 2. Ordinary, all
 } faithfull Ministers.

Promises to the Apostles.

1. To worke miracles, *Mar.* 6. 17. That promise was made by CHRIST unto his Church to be fulfilled immediately after his ascension. It extended only to the times of the Primitive Church, and to such as then lived, *Perkins.*

Mat. 9. 23.
& 18. 10.

2. To cast out Divels, *Mat.* 10. 1.

3. The Spirit promised to leade them into all truth, *Iohn* 16. 13. so that they were free from

Book. V. from error in doctrine.

Promises to faithfull Ministers.

1. For sufficiency and a competent measure of the blessings of this life.

GOD promifeth this as a blessing to his Church, that in the plenty and abundance he would give to his people, his Ministers also should be plentifully provided for : *And I will satiate the ſoule of the Priests with fatneſſe, and my people ſhall be ſatisfied with goodneſſe,* ſaith the LORD, *ler. 31. 14.*

Levi hath no part nor inheritance with his brethren, the LORD is his inheritance, according as the LORD thy GOD promiſed him: Deut. 10. 9.

2. Of protection and deliverance from trouble.

I will cloath her Priests with ſalvation, Pf. 132. 16. *I am with thee;* ſaith the LORD to Jeremy, *to deliver thee.* ler. 1. 18, 19. See 7. & 8. verſes,

ses, Jer. 15. 19, 20. & 20. 11. Ezek. 2. 6. & 3. 9.

He holdeth the starrs in his right hand, Rev. 2. 1. by which is signified his power in protecting and governing his Ministers.

2. G O D will take their part against their enemies and revenge their wrongs.

He suffered no man to doe them wrong, yea he reprov'd Kings for their sakes, saying, Touch not mine Annoynted, and do my Prophets no harme, Ps. 105. 14, 15. Hitherto belongeth that benediction and propheticall prayer that Moses made for Levi: *Blesse LORD his substance, and accept the Worke of his hands, smite thorow the loynes of them that rise against him and of them that hate him, that they rise not again*, Deut. 33. 11.

4. G O D hath promised to give good successe to their labours.

He walketh in the midst of the

It was promised, Isa 6. 13. that a tenth should returne.

Book V.

the seven golden candlesticks, Rev. 2.1. by which action is noted, his presence in the middst of his Church, guiding and blessing his Ministers with all the members therof.

Loe I am With you alwayes, even unto the end of the World, Matth. 28. 20. CHRIST was present with his Apostles, and now is with their Successours by his protection of their persons, and co-operation in their worke. But if they had stood in my counsell, and had caused my people to heare my Words, then they shoud have turned them from their evill Way, and from the evill of their doings. Jeremy 23. 22.

1 Tim. 4. 16.
Rev. 1. 18.
Dan. 12. 4.
Mat. 24. 45,
46.

2 Tim. 4. 7. 8
Secundum
labore acci-
piunt, non se-
cundum suam pro-
ventum, faith
Bernard.

5. Their reward shall bee great.

They shal receive a crowne of glory that fadeth not away, 1 Pet. 5. 2, 4.

Their reward is With God. Esa. 49

4.

6. They

6. They shall agree together, and joyne force against the common Adversary.

It is promised, as a blessed fruite of the Gospell, *That Ephraim shall not envy Indah, and Indah shall not vex Ephraim: But they shall fly upon the shoulders of the Philistines towards the West.*

Esay 11. 13.
14.

CHAP. VI.

Promises.

To Masters of families and
godly Servants.



IN ordering and guiding the affairs of our family, wee should depend by faith upon Gods blessing. See Ps. 127.

Pro-

Promises to godly servants.

1. They have a generall promise, 1 *Tim.* 4. 8.
2. More speciall ones.

Ephes 6 5, 8

Servants, be obedient unto them that are your masters, &c. Knowing that whatsoever good thing any man doth, the same shall he receive of the LORD, whether he be bond or free: whatsoever yee doe, doe it heartily as to the LORD and not to men, knowing that of the LORD yee shall receive the reward of inheritance: for yee serve the LORD CHRIST, Col 3. 23, 24.

The Apostle *Peter* shews that a poore servant when he suffers hard words and ill usage from his master, doth herein find acceptance from GOD, 1 *Pet.* 2. 19.

GOD hath promised to the faithfull, to keepe their houses, and bless them in their going out and coming in.

It

Book V.

*He bleſſeth
the habitation
of the juſt,
Pro 3.33.
Exod. 34.24.*

It is a ſpeciall bleſſing oft promiſed to the godly, that their *habitation and dwelling ſhall proſper*, Pro. 3.33. that GOD will make the *habitation of their righteouſnes proſperous*, Job 8.6. yea that they ſhall know and feel, that peace ſhall be in their *tabernacles*, Job 5.24.

There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling, Pro. 14.11.

The tabernacle of the upright ſhall flouriſh, the houſe of the righteous ſhall ſtand, Pro. 12.7.

GOD keepes ſuch a fence about them, and their houſes, and all that they have, as Satan cannot hurt them, Job 1.10.

Bleſſed ſhalt thou be when thou commeſt in, and bleſſed ſhalt thou be when thou goeſt out, Deut. 28.6.

The LORD ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore Pf. 121.8.

It is the protection of GOD that keeps our houſes from the calamities of fire within, and
lighte-

Book V.

lightening from Heaven, and from the anneyance and molestation of evill spirits, and other judgements; governours of families should therefore *put sinne farre from their Tabernacles*, Job 22. 23.

CHAP. VII.

Promises.

To Husband and Wife.

¶ If the Husband or wife
 ¶ I be godly, they have a
 ¶ promise from the Lord
 ¶ for their comfort. *Da-
 vid bestowes a whole Psalm
 upon them to this purpose, viz.
 128. the summe whereof was
 this, that he should eat the la-
 bours of his hands, that he is well,
 and should be happy: that his wife
 should be as the fruitfull vine up-
 on the walls of his house, comfor-
 table*

table as well as fruitfull: that his children should be like *the olive branches round about his Table*: profitable and beneficial as well as many (those are of the best fruits, the one for chearing the heart, the other for clearing the face, *Psal. 104. 15.* the one for sweetnesse, the other for fatnesse, *Judg. 9. : 3.*) that he should see *Hierusalem* in prosperity all his life long, that he should see his childrens children (as *Iob 42. 16.*) and peace upon *Israel*. See also *Prov. 31. 28.* and 30. verses. promises made to the vertuous woman, and *Proverbes 11. 16.*

Promises.

Concerning children.

GOD promiseth the godly,
1. To give them the fruit of the
wombe.

It is promised, as a blessing
and

Book V. and favour of GOD to his people, to multiply their seed, and to make them fruitfull.

I will make you fruitfull and multiply you, Lev. 26. 9. He will blesse thee, and multiply thee. There shall neither be male nor female barren among you, Deu. 7. 13, 14. The like is, Deu. 6. 3. 8. & 28. 11.

Thy seed shall be great, and thine off-spring as the grasse of the earth, Job 5. 25.

Thy wife shall be as a fruitfull vine by the sides of thine house, thy children like olive plants round about the table. Lo thus shall the man be blessed that feareth the LORD. Thou shalt see thy childrens children, Ps. 128. 3. 4. 6.

See Esay 48. 19. Ps. 115. 14. & 127. 3. Ps. 113. 9.

These promises may abundantly suffice to settle the minds and hearts of any true beleever, under this tentation of griefe for want of children, that assuredly GOD will fulfill their desire, if it be good for them.

2. To blesse **1.** With outward
their children } things.
every way, **2.** In their soules.

God hath made a free and gra-
cious Covenant with the belee-
ving Parents, and their posterity,
Gen. 17. 7. 9. Act. 2. 39. Jer. 32. 39.
He hath promised to blesse their
children every way, *He will blesse
the fruit of thy wombe, Deut. 7. 13.*

This is intended in all those pl-
ces, where it is said, *I will be the
GOD of thy seed*, which was said
to ^a *Abraham* the father of the
faithfull, *Gen. 17.* and belongeth to
all ^b beleevers. *The just man walketh
in his integrity, his children are bles-
sed after him, Pro. 20. 7.*

1. God will blesse them with
outward things.

Personall goodnesse is a good
means to bring safety, honour,
wealth, and many comfortable
blessings upon posterity.

Exod.

^a That very
promise was
after repea-
ted to *Abra-
ham* posteri-
ty in all ages,
to be a staife
of comfort
to them still,
therefore it is
oft said, that
*God is the
God of Abra-
ham, Isaac, &
Jacob, Exod.
3. 6. 15. 6. Le
26. 42. Ps. 105
8. 2. 10.
b Acts 3. 35.
Rom. 4. 11. 16
1 Cor 7. 14.*

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Esa. 61. 9 &
65. 23. Pf. 103.
18. Pro. 14. 26

Exod. 20. 6. *Their children and childrens children to many generations shall be blessed.* Pf. 37. 25, 26. Pro. 11. 21.

His seed shall be mighty upon the earth, the generation of the upright shall be blessed, Pf. 112. 2. *His seed shall inherit the earth,* Pf. 25. 13. Pf. 37. 29.

A good man leaveth an inheritance to his childrens children, Pro. 13. 22.

2. G O D will blesse them in their soules.

I will powre my Spirit upon thy seed, Esa. 44. 3, 4.

Thy children shall be taught of the L O R D, and great shall be the peace of thy children. Esay 54. 13.

If we know our selves to be G O D S children, we may be assured (saith one*) that some of our posterity shall be so likewise.

They are *fæderati* in G O D S Covenant, by meanes of their Parents,

* H: on 4 of
Iob

Parents, whom when G O D received into the Church, he received them with this promise, *I will be thy G O D, and the G O D of thy seed.*

Good Parents though they be poore, leave their children a good patrimony, for they have laid up many prayers for them in heaven, and they leave them G O D S favour for their possession; this is urged therefore as a motive by the HOLY GHOST to provoke Parents unto all righteousness, *Deut. 5. 29.*

It is promised as a blessing, that mothers shall give sucke to the children that they beare.

G O D shall blesse thee with the blessings of the breasts and of the wombe, Gen. 49. 25.

Promises.

To Parents correcting their children.

*The rod and reproofe give wis-
dome:*

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1 Cor 7. 14.
Rom. 12. 15.
See 1 Kin 18
34. & 2 Kings
10. 30.

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dome: correct thy son, and he shall give thee rest, yea he shall give delight to thy soule, Proverbs 29. 15, 17.

Hold not correction from thy childe, for if thou beatest him with the rod he shall not die. Thou shalt beate him with the rod, and shalt deliver his soule from Hell, Pro. 23. 13, 14.

Foolishnesse is bound in the heart of a childe, but the rod of correction shall drive it farre from him, Pro. 22. 15.

Promises to comfort them in the want of children.

To them will I give in mine house, and within my walls, a place and a name better then of sonnes and of daughters; I will give them an everlasting name, that shall not be cut off, Esa. 56. 5.

Promises.

To children obeying their Parents. Ho-

Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the LORD thy GOD giveth thee, Exod. 20. 12.

The Apostle, Ephes. 6. 2. saith this is the first Commandment with promise.

The second Commandment hath a Promise annexed unto it, and a large one, of shewing mercy unto thousands, to them that love GOD, Exod. 20. 6.

The Greeke * word used by the Apostle, properly signifieth an affirmative precept, as our English word [Commandment] doth, of the affirmative precepts it is the first with promise; Secondly, the promise in the second Commandment is only a generall promise made to observers of the whole Law, and therefore he useth the plurall number [Commandments] and saith in the generall shewing mercy to thousands, but this is a speciall promise made to them that

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Object.

Ans.

* ΕΝΤΟΛΗ.
Ambrose and
Piscator say
this is the
first precept
of the se-
cond Table
with pro-
mise.

Book. V. keep this particular Commandement: *that it may be well with thee, and thou mayest live*; this answer is given by many Learned Divines.

Ex. 15. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
Rev. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
of Ex. 15. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
6. B Babing
ton B. An-
drews.
D. Gouge and
others.

It followeth, *ver. 3. That it may be Well with thee, and thou maist live long on the Earth.*

The promise mentioned before in generall, is particularly set down.

Whatsoever belongeth to a mans well-fare and wel-being in this life is here promised, saith *D. Willet.*

Deut. 5. 15.

All manner of blessings, Spirituall and Temporall, belonging to soule and body, concerning this life and the life to come, make to a mans well-being; but temporall prosperity is here principally intended, saith Doctor *Gouge.*

Ier. 35. 18, 19

And Jeremiah saith unto the house of the Rechabites; Thus saith the LORD of Hosts the GOD of Israel, because yee have obeyed the commandment of Ionadab your father,

father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the LORD of Hosts, the GOD of Israel, Ionadab the sonne of Rechab shall not want a man to stand before me for ever.

My sonne, heare the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head and chains about thy neck, Prov. 1.8,9. See 6.20.

CHAP. VIII.

Promises.

For Company.

That we shall reap good by the society of the godly.



He that walketh with wise men, shall be wise, Prov. 13.10.

X 2

Then

Book. V.

Mal. 3. 16, 17.

Then they that feared the LORD, spake often one to another, and the LORD hearkened and heard it, and a booke of remembrance was written before him, for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of Hosts, in that day when I make up my Jewels, and I will spare them as a man spareth his owne sonne that serveth him.

Where two or three are gathered together in my name, there am I in the midst of them, Mat. 18. 20.

FINIS.



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principall things contained in
this Treatise.*

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